This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

THE GIFT OF
The English Library

BX
5939
.N53
1884

New York. (City) Trinity Church

THE

TRINITY CHURCH CATECHISM

OF THE

CHIEF THINGS WHICH A CHRISTIAN OUGHT TO KNOW AND BELIEVE TO HIS SOUL'S HEALTH.

"Let that therefore abide in you, which ye have heard from the beginning.—1 JOHN ii. 24.

SEVENTH EDITION. THIRTY-FIFTH THOUSAND.

New York:
E. & J. B. YOUNG & CO.,
COOPER UNION, FOURTH AVENUE.
MDCCCLXXXIV.

"O Children of the Church! live in the Church, love her holy ways, walk in her paths of peace, look not beyond! You have naught to do with those who are without, but to treat them kindly, do good to them, and pray for them. In the Holy Catholic Church you have your portion; be content; give God thanks; be at rest. Live by the Bible and the Prayer Book. Begin each day with prayer; go forth to your work and to your labour until the evening; lie down with the Eye of Jesus looking upon you, and the Holy Angels watching around. Do good in your time. Be sober, industrious, true, honest, kind. Fulfil your course. Lay hold on all the helps which the Lord puts within your reach to bring you to Heaven. So shall your walk be close with God; so shall you at length rest in Him with the blessing of the Holy Church upon your grave; so shall you wake in the last great morning, to rise and go to your Father's House; to be brought close to that Lord, of whose Body you are a member, and from whose side you will never be parted; to inherit the Kingdom prepared for you from the beginning of the world."

Copyrighted, 1880, by
POTT, YOUNG & COMPANY.

INTRODUCTORY NOTE.

THIS Catechism has been compiled by one of the clergy of our parish, at my request and under my direction. Of course there can be nothing original in such works: the sole test of their value is their accordance with the mind of the approved doctors and theologians of the Church. I believe this little book will stand that test.

What is wanted most in these days is dogmatic, orthodox, Catholic teaching. There is better work to do than merely to cram children with geographical, topographical, and historical statistics, divert them with stories, and bore them with moral platitudes and general statements which nobody denies. What can it avail to drill our boys and girls on the mountains and rivers, the beasts and fishes, the birds and bugs of the Bible, to entertain them with pictorial lessons about Joseph and his brethren, David and Goliath, witches, prophets, wise men, and bad and good folk, while omitting the "weightier matters" of the Creed, the Holy Mysteries, the things to be believed to the saving of the

Released 5-17-38. [illegible]

soul? It is waste of time to tell the history of the earthly life of Christ, while hiding or obscuring the truth that He is Very God of Very God, the atoning High Priest, the Royal Lawgiver, the Awful Judge; or to follow the Apostles in their journeys and voyages, yet ignore the Catholic and Apostolic Religion which they built up. And whatever others may think, it is my conviction that, in this free and easy age, we need something better than that sort of teaching which offends no one, and those manuals which owe their circulation to the fact that everything has been weeded out which might have diminished the sale. Let us teach, first, the Catholic Faith, whole and undefiled, the Sacramental System, the Precepts of the Church, the Perfect Law of GOD. This is what our Mother intends, in her standing order to Sponsors, "Chiefly ye shall provide that this child learn THE CREED."

It is my wish that every child in the schools of our parish—and there are 4,455 on our rolls—may, before he leaves us, be taught this catechism, and know it thoroughly. And may God Almighty bless the little ones, and have them ever in His holy keeping.

MORGAN DIX.

TRINITY RECTORY, NEW YORK,
August 7th, 1880.

PREFACE.

AT a time like this, when Catechisms, Leaflets, and manuals of Sunday School instruction abound, the best justification of another attempt in the same direction may be a statement of the use to which this Catechism is to be put. The Sunday School of Trinity Church is divided into four main departments: the Infant School, the Primary Department, the Main School, and the Bible Classes. At the outset most of the children know little even of the first principles of religion, nothing of the Church. In the Infant School and the Primary Department the scholars learn the Church Catechism. They are then promoted to the Main School, which is composed of from thirty to forty small classes, and here they remain until they reach the age of seventeen, or thereabout. From this time on they are assigned to one of the Bible Classes, and a most encouraging feature of the work is, that there are upwards of one hundred and ten scholars who have passed their sixteenth year. At the afternoon service of the First Sunday in

the month the whole Sunday School is catechised openly in the Church, whereby it is sought to fix and make vivid in the minds of both the older and younger scholars the entire system of Christian Dogma, of which the Catechism in the Prayer Book is the scheme. But the chief problem has been, what to do with the Main School. Many experiments have been made: the new Sunday School Leaflets have been tried, and various manuals of instruction, both new and old; but nothing has been found exactly to satisfy the need. In the case of pupils like those who come to Trinity Church, who have little time or inclination for private study, and receive at home no help whatever in this direction, books of extended instruction based on the Church Year, or on the Old and New Testament, or on the Collects, will not answer. Something in this line can be better accomplished by our faithful and competent Bible Class Teachers. What they cannot do cannot be done at all. On the other hand, experience proves that the Leaflets, now so popular, do not supply the real want. In the first place, the children crumple, soil, and lose them. Besides this, the teaching of the Leaflets is too fragmentary and varied to make a strong and lasting impression on the minds of children. The Leaflets are too much in keeping with the spirit so manifest

in the Sunday School work of our day,—the effort simply to catch and *amuse* the young, rather than to *instruct* them in such sound and wholesome Church doctrine as may stand them in good stead all their lives long.

There was lacking, then, a brief, exact, and simple statement of Christian Dogma: a Catechism of the facts of the Church's life and history, which can be gone over and over again until it is mastered. Some of the answers may be beyond the understanding of children. But all through life we are obliged to learn truths which at the time we could not understand. The main thing is to fix these truths in the memory. Afterwards they shall bear fruit. The questions and answers may be expanded or curtailed, illustrated and made interesting, according to the needs of the various classes and the gifts of the various teachers. No two teachers have the same gifts, nor should they ever be tied precisely to a single method. What is wanted is a common and adequate norm for all: to furnish that is the aim of the Trinity Church Catechism. The Appendix is obviously suitable only for the most advanced scholars of the Main School, or as an introduction to the work of the Bible Classes.

This Cathechism is based on a little one, "edited by several clergymen and revised by theolo

gians," published in 1873 by J. Masters, of London. But the American compiler has consulted, in addition to more formal treatises of theology, upwards of twenty of the best Sunday School manuals of instruction. He desires especially to acknowledge his continuous indebtedness to Sadler's "Church Teacher's Manual," Bishop Charles Wordsworth's "Catechesis," the "Gradual Catechism" of the Society of S. John Evangelist, and Beaven's "Help to Catechising."

An Index has been appended, to enable teachers and pupils to refer at once from one part of the Catechism to another for illustrative matter. The Index will also be useful in cases where one side of a doctrine has been more fully treated under one head, and another side of the same doctrine under another head. The whole is set forth with the hope and prayer that what has been truly a labour of love in the making, may also in use be truly helpful to many of those of whom the Master said: "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

FEAST OF S. JAMES, 1880.

PREFACE TO THE REVISED EDITION.

With the hope of making this little work worthier of its object, several slight changes have been introduced, of which the most noteworthy are on pages 9, 26, 47–48, 91–92. And, since this catechism, most unexpectedly to the compiler, has come to be widely used somewhat as a plain manual of theology, it has been thought not inappropriate to add a few notes at the end, which are referred to at the corresponding questions and answers in the text. Additional references to Holy Scripture have been inserted. Several additions have been made to the Index. A few misprints have been corrected. In other respects this fourth edition is identical with the third. The adverse criticisms upon the work, which have appeared from time to time, have been read and carefully weighed, but it is not thought necessary to alter the general tenour of the catechism in its doctrinal statements.

G. W. D.

Feast of the Conversion of S. Paul, 1882.

CONTENTS.

PAGE

INTRODUCTORY NOTE..... iii
PREFACE v
PREFACE TO THE REVISED EDITION..... ix

CHAPTER I.

INTRODUCTORY.

Creator and Creature 1

CHAPTER II.

FAITH.

Part 1. Of Christian Mysteries..... 2
Part 2. Of the Creed..... 3
Part 3. Apostles' Creed, 1st Article..... 5
Part 4. Apostles' Creed, 2d Article..... 7
Part 5. Apostles' Creed, 3d Article 11
Part 6. Apostles' Creed, 4th Article 13

PAGE
Part 7. Apostles' Creed, 5th Article..... 16
Part 8. Apostles' Creed, 6th Article 20
Part 9. Apostles' Creed, 7th Article..... 22
Part 10. Apostles' Creed, 8th Article. 24
Part 11. Apostles' Creed, 9th Article..... 26
Part 12. Apostles' Creed, 10th Article 30
Part 13. Apostles' Creed, 11th Article..... 35
Part 14. Apostles' Creed, 12th Article..... 37

CHAPTER III.

HOPE.

Part 1. The Ground, Object, and Exercise of Hope..... 38
Part 2. Prayer..... 39
Part 3. The Sacraments..... 42
Section A. Of Sacraments in general... 42
Section B. Holy Baptism 46
Section C. Holy Eucharist..... 49
Section D. Other Sacramental Rites... 52

CHAPTER IV.

CHARITY.

Part 1. The Ten Commandments: the two parts of Charity 55
Part 2. The Commandments of the Church. 64

CHAPTER V.

THE CHRISTIAN'S PROFESSION.

PAGE
Vows of Baptism and Confirmation..... 67
Different Kinds of Sin and of Virtue..... 69
The Way of the Cross, and the Eight Beatitudes..... 72

CHAPTER VI.

HOW TO LIVE WELL.

The Christian's Daily Rule..... 73

APPENDIX.

OF THE CHURCH CATHOLIC ON EARTH.

Part 1. Constitution and Government of the Church Catholic..... 75
Part 2. History of the Church Catholic.... 82
Part 3. History of the Church of England.. 90
Part 4. History of the Protestant Episcopal Church..... 94
Part 5. History of the Book of Common Prayer..... 98

NOTES..... 105
INDEX..... 115

THE TRINITY CHURCH CATECHISM.

CHAPTER I.

INTRODUCTORY: CREATOR AND CREATURE.

Q. Who made you?
A. God made me.
Q. In how many parts did God make you?*
A. God made me in two parts, body and soul.
Q. Are these two parts distinct?
A. Yes; the body dies and rises again, but the soul never dies.
Q. Why did God make you?
A. To know, to love, and to serve Him in this life, and to be happy with Him forever in the next.
Q. Can you, in your own strength alone, either know, or love, or serve God?
A. No; I can do nothing without God's help.
Q. How does God help you?
A. By giving me Faith, Hope, and Charity.

* It is not here a question of the tripartite divisi n of human nature, as made by S. Paul, 1 Thess. v. 23, but of the anti-materialistic doctrine of Gen. ii. 7.

CHAPTER II.

FAITH.

PART 1.—OF CHRISTIAN MYSTERIES.

Q. What is Faith?
A. Faith is a gift of God, whereby the soul, being enlightened, takes God at His word.
Q. How does faith take God at His word?
A. Faith accepts, without doubting, all that God has revealed.
Q. What are the truths revealed by God called?
A. They are called Mysteries.
Q. What is a Mystery?*
A. A Mystery is a definite truth, revealed by God, and passing man's understanding.
Q. What are the three chief Mysteries?
A. The Mystery of the Trinity, of the Incarnation, and of Redemption.
Q. What is the Mystery of the Holy Trinity?
A. The Mystery of the Trinity is, that there is one God in Three Persons.
Q. What is the Mystery of the Holy Incarnation?
A. The Mystery of the Incarnation is, that God the Son, the Second Person of the Trinity, was made Man.
Q. What is the Mystery of Redemption?

* In the original Greek a mystery signified a rite to which only the initiated could be admitted. S. Paul (Col. i. 26; Eph. iii. 4-6) applies the term to a truth hidden to man for a time and finally revealed. This led to the ecclesiastical sense of the term, as here defined.

A. The Mystery of Redemption is, that Jesus Christ, Who is God the Son made Man, died for us.

Q. Is it enough to believe these three chief Mysteries only?

A. No; we must believe all that the Catholic Church, guided by the Holy Ghost, teaches us.*

Q. Why should we believe all that the Catholic Church teaches?

A. Because God has said it, and God's word is true.

PART 2.—OF THE CREED.

Q. Where do we find what the Catholic Church teaches us?

A. Chiefly in the Apostles' Creed.

Q. But do not some Christians make light of the Creed of the Church?

A. Yes; just as some children dishonour their parents.

Q. Are such Christians always to blame?

A. Not always; sometimes they have learned no better.

Q. Yet do not these very persons owe what truth they have to the Church?

A. Yes; they owe all their right views of God and Christ to the Church.

Q. How so?

A. Because the Catholic Church alone kept the Bible and the Creed.

Q. What is the Apostles' Creed or Belief?

---

* Compare pp. 25, 26, 93.

A. The Apostles' Creed is a summary of the Faith.

Q. In how many senses, then, is the word "Faith" used?

A. The word "Faith" is used in two senses.

Q. What is the first sense of the word "Faith"?

A. Faith means, first, the Act of Believing.

Q. What is the second sense of the word "Faith"?

A. Faith means, secondly, the Truth God gives us to believe.

Q. Why is the Apostles' Belief called the Creed?

A. Because in Latin it begins with the word "Credo," i.e. "I believe."

Q. Why do you believe the Creed?

A. Because the Creed is taught me by the Catholic Church.

Q. Why does the Catholic Church teach you the Creed?

A. Because the Creed is the same as the Gospel put into few words.

Q. Why do you believe the Gospel?

A. Because the Gospel came from God.

Q. How do you know that the Gospel came from God?

A. Because the Gospel was preached by Christ and his Apostles.

Q. Why do you believe Jesus Christ?

A. Because Christ proved Himself to be the Son of God.

Q. How did Christ prove Himself to be the Son of God?
A. By His life, by His works, and by rising from the dead.
Q. Who were the Apostles?
A. The Apostles were the first Bishops of the Church, appointed by Christ himself.

PART 3.—APOSTLES' CREED, 1ST ARTICLE.

Q. Recite the Apostles' Creed.
A. I believe, etc., Amen.
Q. How many are the Articles, or Heads, of this Creed?
A. The Apostles' Creed has twelve Articles.
Q. What is the First Article of the Creed?
A. I believe in God the Father Almighty, Maker of heaven and earth.
Q. What is God?
A. God is a Spirit.
Q. Had God any beginning?
A. No; God always was, He is, and He ever shall be.
Q. Where is God?
A. God is everywhere.
Q. Is God anywhere specially present?
A. Yes; God is specially present in Heaven by His glory, and in the Church by His grace.
Q. Does God know and see all things?

A. Yes; God sees my most secret actions; God hears all my words; God knows all my thoughts.

Q. Can you see God?

A. Not now; for God is a Spirit, and has no body.

Q. Shall we ever see God?

A. Yes; if we do His will, and go to Heaven.

Q. Are there more gods than One?

A. No; there is but One God.

Q. How many Persons are there in the Godhead?

A. Three Persons: the Father, the Son, and the Holy Ghost.

Q. Is each of these Three Persons perfect God?

A. Yes; the Father is God, the Son is God, the Holy Ghost is God.

Q. Are there, then, three Gods?

A. No; there is but One God in Three Persons.

Q. Is not this a Mystery?

A. Yes; it is the Mystery of the Ever Blessed Trinity.

Q. Why is the First Person of the Trinity God the Father?

A. Because our Lord Jesus Christ is His Eternal Son.

Q. Is God in any other way a Father?

A. Yes; God is the Father of all things by Creation, and of all Christians by Baptism.
Q. Why is God called Almighty?
A. Because God can do all things.
Q. Why is God called the Maker of Heaven and Earth?
A. Because God created the heavens and the earth out of nothing.
Q. Who were the first man and woman?
A. Adam and Eve.
Q. How was Adam made?
A. God made Adam's body out of dust, and breathed into it a soul.
Q. How long ago did God create Adam?
A. More than 6,000 years ago; we do not know when.
Q. Where did God first put Adam and Eve?
A. In the Garden of Eden.

PART 4.—APOSTLES' CREED, 2D ARTICLE.

Q. What is the Second Article of the Creed?
A. And in Jesus Christ, His only Son, our Lord.
Q. Who is Jesus Christ?
A. Jesus Christ is God's Eternal Son, made Man for us.
Q. Is Jesus Christ truly God?
A. Yes; Jesus Christ is truly God.
Q. Which Person of the Blessed Trinity is Jesus Christ?

A. Jesus Christ is the Second Person of the Trinity: God's only Son.
Q. How is Jesus Christ God's only Son?
A. Christ is God's only Son by Nature.
Q. But are not Christians also sons of God?
A. Yes; yet only by Adoption: Christ is God's only Son by Nature.
Q. Is Jesus Christ truly Man?
A. Yes; for Jesus has truly the nature of man, a body and soul like ours, yet without sin.
Q. Was God the Son always Man?
A. No; not until His Incarnation.
Q. What does Incarnation mean?
A. Taking our nature.
Q. How many natures, then, are there in Jesus Christ?
A. Two: the nature of God, and the nature of man.
Q. Is there more than one Person in Jesus Christ?
A. There is but one Person in Christ: the Person of God the Son.

Q. What does the Holy Name "Jesus" mean?
A. Jesus means Saviour.
Q. Why does God the Son bear this Name?
A. Because He saves His people from their sins.
Q. How is Jesus able to save us from sin?
A. Because He died for us and rose again.
Q. Is not this a Mystery?

A. Yes; it is the third great Mystery of the Faith: the Mystery of Redemption.
Q. What does "Redemption" mean?
A. Buying back.
Q. Why is this Mystery so called?
A. Because Christ bought us back from the power of sin with the price of His Precious Blood.*
Q. When was this Name Jesus given to Christ?
A. At His Circumcision, by God's command.

Q. What does the name "Christ" mean.
A. Christ means Anointed.
Q. Who, in Jewish times, were anointed?
A. Prophets, priests, and kings; e.g., Elisha, Aaron, Saul.
Q. Why were they anointed?
A. To set them apart for their office.
Q. What was the Prophet's office?
A. To teach God's truth to men, and to foretell things to come.
Q. What was the Priest's office?
A. To offer up prayers and sacrifices to God in behalf of others.
Q. What was the King's office?
A. To protect his subjects, to give them laws, and to punish those who broke the laws.
Q. Why, then, is our Saviour called the Anointed, or Messiah?

* Col. i. 13; Heb. ii. 14, 15; Rom. vi. 16. And see Note A, below p. 105.

A. Because he is our Prophet, Priest, and King.

Q. Was Jesus anointed with oil?

A. No; the Holy Ghost, of Whom oil is a type, came down on Him at His Baptism.

Q. How is Christ our Prophet?

A. He made known God's Truth and God's Will.

Q. How is Christ our Priest?

A. He offered up Himself to God once for all a sacrifice for our sins.

Q. Did Christ's Priesthood, then, end with His death?

A. No; He Himself in Heaven, and the Christian Priest in His stead on earth, offer to the Father continually the Memorial of that one Sacrifice. (Heb. vii.)

Q. How is Christ our King?

A. 1. He protects faithful Christians from sin, from the Devil, and from Everlasting Death. 2. He has given us the New Law of Love. 3. He punishes those who break His law.

Q. Why is Jesus Christ our Lord?

A. 1. Because He is God. 2. Because all power in Heaven and earth is given to Him as Man. 3. Because He is the Head of the Church.

PART 5.—APOSTLES' CREED, 3D ARTICLE.

Q. What is the Third Article of the Creed?
A. Who was conceived by the Holy Ghost, born of the Virgin Mary.
Q. In the Nicene Creed what word is used instead of the word "Conceived"?
A. Incarnate, i.e., made flesh.
Q. Where do you learn this fact of the Holy Incarnation?
A. It was foretold in the Old Testament (Is. vii. 14), and is told in the Gospel (Lu. i. 26–38; ii. 1–11).
Q. Had Jesus any man for his Father?
A. No; God was His Father: the Son of God took flesh in the womb of the Virgin Mary, by the power of the Holy Ghost.
Q. Was Jesus Christ born in sin?
A. No; Jesus was made like unto us in all things, sin only excepted.
Q. Had Jesus, then, two natures?
A. Yes; Jesus had two natures, and two wills, Human and Divine, united in One Person.
Q. What Person was that?
A. The Second Person of the Blessed Trinity.
Q. Who was the Mother of Jesus Christ?
A. The Ever-Virgin Mary.
Q. What title does the Church give her?
A. The Mother of God.*

* Cf. Pearson on the Creed, pp. 318–320, Clarendon Press Edit., 1870, together with the note 37.

Q. Why is she called the "Mother of God"?
A. Because her Son, Jesus Christ, is God.
Q. Had she ever been married when she became the mother of our Saviour?
A. No; she had only been espoused to S. Joseph.
Q. Who was S. Joseph?
A. He was a holy man, of the family of David, a carpenter by trade, and foster-father to our Lord Jesus Christ.
Q. Did our Saviour obey S. Joseph as a father?
A. Yes; Jesus was subject unto His parents.

Q. For what great reasons did our Lord come amongst us in the flesh?
A. 1. To suffer for us in the flesh. 2. To feed us with the spiritual food of His Flesh. 3. That we might be one flesh with Him. (Heb. ii. 14–18; Jno. vi. 53–58; Eph. v. 30–32)
Q. Is not this a great Mystery?
A. Yes; it is the Second great Mystery of the Faith: the Mystery of the Holy Incarnation.
Q. Where was Christ born?
A. In Bethlehem of Judæa.

Q. On what day was Christ born?
A. Christ was born on Christmas Day.

PART 6.—APOSTLES' CREED, 4TH ARTICLE.

Q. What is the Fourth Article of the Creed?
A. Suffered under Pontius Pilate, was crucified, dead, and buried.
Q. Who is it that suffered?
A. Jesus Christ, God the Son made Man.
Q. How did Jesus Christ suffer?
A. In His Body and in His Soul.
Q. Was Jesus obliged to suffer?
A. No; Jesus suffered of His own free will (Jno. x. 15–18; Lu. xxiii. 46; Matt. xxvi. 53, 54).
Q. Why did Jesus consent to suffer?
A. Because it was His Father's will, and out of love to man.
Q. Was the Will of the Father opposed to the Will of the Son in this Mystery of our Redemption?
A. No; not for a moment. Christ says: "I and My Father are one" (Jno. x. 30).

Q. Why is no notice taken in the Creed of the years between Christ's Birth and Death?
A. Because Christ took our nature expressly in order to die for us.*
Q. Did Jesus suffer before he suffered under Pontius Pilate?

---

* See Note C, below p. 110.

A. Yes; all his life He was "a Man of Sorrows" (Is. liii. 3).

Q. Mention some of His earlier sufferings for us.

A. The pain of circumcision; poverty, cold, hunger, weariness; contempt (Lu. xvi. 14; Jno. viii. 48); unbelief (Jno. vii. 5; i. 11; Lu. xix. 41–44); temptations of Satan (Matt. iv. 1; Heb. ii. 18).

Q. Mention some of His sufferings just before His Crucifixion.

A. His bloody sweat; scourging; crowning with thorns; carrying the cross.

Q. Did Jesus suffer cruel pain at His Crucifixion?

A. Yes; more cruel pain cannot be imagined. He was nailed by His Hands and Feet to the cross, which was then raised up and driven into the ground with wedges, while our Saviour hung on it.

Q. How did our Saviour suffer also in His Soul?

A. In His betrayal by Judas, denial by S. Peter, and in the insults heaped on Him; in fear; in unknown sorrows; in the Agony which caused His bloody sweat.

Q. Did Jesus suffer more than any man?

A. Yes; there has been no sorrow like unto His sorrow.

Q. What types of His death were there in the Old Testament?

A. Isaac carrying the wood on which he was to be sacrificed (Gen. xxii. 6–9); the brazen serpent lifted on a pole (Numb. xxi. 8–9; Jno. iii. 14–15).
Q. In what Psalm were our Lord's sufferings at His Crucifixion foretold centuries before they happened?
A. In the Twenty-Second Psalm.
Q. What is the meaning of "suffered *under* Pontius Pilate"?
A. Suffered at the time when Pilate was Roman Governor of the Jews.
Q. Who were the Romans?
A. A strong heathen nation, whose chief city was Rome in Italy.
Q. What had the Romans to do in Judæa?
A. They had conquered the country.

Q. For what did our Lord suffer?
A. For the sins of the whole world.
Q. What, therefore, do we call His death?
A. We call it a Sacrifice, and an Atonement.
Q. What is a Sacrifice?
A. A Sacrifice is a sacred action, done for the purpose of abiding in covenanted union with Almighty God.
Q. Why is Christ's death called an Atonement?
A. Because it was to set God and man *at one*.
Q. When did Christ's sufferings end?
A. At His death.
Q. On what day did our Saviour die?

A. Jesus died on Good Friday, at three o'clock in the afternoon.
Q. What became of Christ's Body when taken down from the Cross?
A. It was laid in a new tomb.
Q. Did Christ's Body corrupt while It lay in the grave?
A. No; the Psalmist had foretold: "Thou wilt not suffer Thine Holy One to see corruption" (Ps. xvi. 10; Acts ii. 31).
Q. How long did Jesus stay in the grave?
A. From six o'clock on Good Friday evening till very early on Easter morning.

PART 7.—APOSTLES' CREED, 5TH ARTICLE.

Q. What is the Fifth Article of the Creed?
A. He descended into Hell, the third day He rose from the dead.
Q. What is death?
A. Death is the separation of soul and body.
Q. What do you mean by "He descended into Hell"?
A. As soon as Jesus died, His Soul went to a place called Hell.
Q. In how many senses is the word Hell used?
A. The word Hell is used in two senses.
Q. What is the first sense of the word Hell?
A. Hell means, first, Hades, i.e., the place where departed spirits stay between death and the Resurrection.

Q. What is the second sense of the word Hell?

A. Hell means, secondly, Gehenna, i.e., the place where the wicked will be punished forever.

Q. In which of these two senses is the word Hell used in the Creed?

A. In the first sense: Christ's Soul went to the place of departed spirits.

Q. Were all departed souls detained there till Christ came?

A. Yes; for none could go up to Heaven before our Saviour.

Q. Into how many parts is Hades divided?

A. Into two parts, between which a great gulf is fixed (Lu. xvi. 26).

Q. Which are these two parts of Hades?

A. The abode of the righteous, and the abode of the wicked.

Q. What name does Jesus give to the place of good souls in Hades?

A. Paradise.

Q. What do we know of Paradise?

A. Paradise is a place of peace, where, close to Jesus, the souls of the righteous rest from their labours, grow in grace, and await the Resurrection.

Q. Why should the Soul of Jesus descend into Hell?

A. To show that Jesus had a true reasonable Soul, like ours.

Q. Is there any other reason?

A. Yes; that Jesus might triumph over the Devil in the place of his power, and preach to the souls detained there, (Heb. ii. 14; Rev. i. 18; 1 Pet. iv. 18–22).*

Q. What have we to do with this Article of the Creed?

A. We learn not to be afraid for our souls to go where Jesus has gone before us.

Q. What is the second half of this Article?

A. The third day He rose from the dead.

Q. What one word expresses Christ's rising from the dead?

A. Resurrection.

Q. What do you mean by this?

A. After Jesus had been dead part of three days, He raised His same Body that had been buried to life again on the third day.

Q. How was the reality of His risen Body proved to His Apostles?

A. He ate and drank with them (Acts x. 41); He bade them handle Him, and showed the marks of His Passion (Lu. xxiv. 39–43).

Q. But though His Body was the same, was it not changed?

A. Yes; it was raised a spiritual and glorious Body.

Q. For what purpose did Christ rise again?

A. S. Paul says that Christ died for our sins,

* Cf. Bp. Ken's "Exposition."

and was raised for our justification (Rom. iv. 25).

Q. What do you mean by this?

A. As Christ obtained pardon for us by His death on the cross, so by rising again He obtained for us the Grace which makes the sinner a holy man.

Q. What, then, is Justification? *

A. Justification is making us righteous, like Christ.

Q. Would it be of any use to pardon us, but not to renew us unto righteousness?

A. No; our greatest need is to be cleansed from all unrighteousness.

Q. Can Christ save all men?

A. Yes; Christ died for all men (1 Jno. ii. 2).

Q. Will all men be actually saved?

A. No; only those who so truly believe in Christ, that His merits may be applied to them individually.

Q. How does Christ save those who have faith in Him?

A. By imparting to them His Resurrection Life (Rom. v. 10).

Q. When is this Life first given us?

A. In Holy Baptism (Rom. vi. 1–11; Col. ii. 12).

Q. How is Christ's Life continued to us?

A. In the Sacrament of His Body and Blood.

Q. If, then, we be yet in our sins, whose fault is it?

A. It is our own fault.

---

* See Note B, below p. 107.

Q. What else does Christ's Resurrection show?
A. It shows that we also shall rise again.
Q. On what day did Jesus rise from the dead?
A. Jesus rose on Easter Day.
Q. How long did Jesus stay on earth after His Resurrection?
A. Forty Days.
Q. What did He do in these Great Forty Days?
A. He convinced His doubtful disciples that He was really risen, and taught them about His Church.

PART 8.—APOSTLES' CREED, 6TH ARTICLE.

Q. What is the Sixth Article of the Creed?
A. He ascended into Heaven, and sitteth on the right hand of God the Father Almighty.
Q. What do you mean by "He ascended into Heaven"?
A. Christ went up to Heaven, Body and Soul.
Q. Has God hands or feet?
A. No; God is a Spirit, without bodily parts.
Q. What, then, does "the right hand of God" mean?
A. The place of highest honour and power in the universe.*
Q. Is not Christ, as God, equal to the Father?

* Cp. Pearson on the Creed, pp. 493–506, Oxford Edit., 1870

A. Yes.
Q. How, then, can Christ be exalted to the highest place in Heaven?
A. As Man; and He has still in Heaven a Body and Soul.
Q. When did our Saviour go up to Heaven?
A. On Ascension Day, or Holy Thursday.

Q. What is Jesus now doing at the Father's right hand?
A. Jesus is interceding for us with the Father.
Q. What do you mean by that?
A. Pleading the merits of His Passion in our behalf.
Q. What do you call Christ's Kingdom while He is thus enthroned at God's right hand?
A. Christ's Mediatorial Kingdom.
Q. Why is it called His Mediatorial Kingdom?
A. Because Christ, as our Mediator, or High Priest, appears before God in our behalf, and distributes His Grace to His people in the Church.
Q. What is a Mediator?
A. One who goes between two opposite parties.
Q. Is the work of the Priests in the Church on earth joined with our High Priest's work in Heaven?
A. Yes; Christ in Heaven is doing in glory

what His Priests on earth are doing in mystery.

Q. Would the work of the Priests in the Church be of any value without our High Priest's work in Heaven?

A. No; the Priest's acts derive their value from being joined to Christ's acts.

Q. Who joins the Priest's acts on earth to Christ's acts in Heaven?

A. God the Holy Ghost unites their acts.

Q. What reason did Christ give us for His Ascension?

A. "I go to prepare a place for you" (Jno. xiv. 2).

Q. How, then, can we honour Christ's Ascension?

A. 1. By setting our affections on things above (Col. iii. 2). 2. By coming to God by Christ in his Sacraments (Heb. iv. 14–16; vii. 25).

PART 9.—APOSTLES' CREED, 7TH ARTICLE.

Q. What is the Seventh Article of the Creed?

A. From thence He shall come to judge the quick and the dead.

Q. What do you mean by "From thence"?

A. From the right hand of the Father.

Q. What is meant by "the quick"?

A. All who will be alive at Christ's coming.

Q. What is meant by "the dead"?

A. All who will have died before Christ's coming.
Q. But does not Christ come now to each soul at death?
A. Yes; but this is not His general coming at the end of the world.
Q. What shall happen then?
A. All souls must come back to their bodies to be judged.
Q. In what things shall Christ judge men?
A. Christ shall judge all our thoughts, words, and deeds.
Q. Does God, then, keep account of all we do?
A. Yes; God keeps a strict account of our thoughts, words, and deeds (Rev. xx. 12).
Q. What shall Christ say to the wicked?
A. "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels" (Matt. xxv. 41).
Q. What shall Christ say to the righteous?
A. "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. xxv. 34).
Q. How long shall the righteous live in Heaven?
A. For ever and ever.
Q. How long shall the wicked be in Hell?
A. For ever and ever.
Q. If we go to Heaven shall we be angels?

A. No; we shall be higher than the angels.
Q. Do we know when the Last Day is to come?
A. "Of that day and hour knoweth no man" (Matt. xxiv. 36).
Q. Has the Church a special season for remembering Christ's coming?
A. Yes, Advent Season.
Q. Will the world give heed to the signs of Christ's coming?
A. No; Jesus says that day shall come upon them as a thief in the night (Matt. xxiv. 38–44).
Q. How can we prepare for Christ's coming?
A. We ought to watch, to be brave Christians, and to pray.

PART 10.—APOSTLES' CREED, 8TH ARTICLE.

Q. What is the Eighth Article of the Creed?
A. I believe in the Holy Ghost.
Q. Why is "I believe" repeated here?
A. To express our belief in the Holy Ghost as fully as in the other Divine Persons.
Q. What does the word Ghost mean?
A. Ghost means Spirit.
Q. Did God the Holy Ghost ever begin to be?
A. No; the Holy Ghost is from everlasting.
Q. How does God the Holy Ghost exist?
A. God the Holy Ghost proceeds from God the Father and God the Son.
Q. Do we understand this?

A. No; it is part of the Mystery of the Trinity.

Q. Why, then, do we use this word "proceeds"?

A. Because our Lord described the Holy Ghost's existence by this very word.

Q. Is the Holy Ghost equal with the Father and the Son? A. Yes; He is the same God and Lord as they are.

Q. Why is He specially called "Holy"?

A. Not only because He Himself is perfectly Holy, but because He makes us holy.

Q. What other title did Jesus give the Holy Ghost? A. The Comforter.

Q. Has any one ever seen the Holy Ghost?

A. No; but when He came down on the Apostles, fiery tongues fell on each of them.

Q. What charge did Christ give to His Apostles before He was taken up?

A. To wait in Jerusalem till He should send them the Holy Ghost from the Father (Lu. xxiv. 49; Acts i. 4–5).

Q. On what day did the Holy Ghost come down on the Apostles?

A. On Whitsun Day.

Q. What, therefore, is the Feast of Pentecost sometimes called?

A. The Birthday of the Church.

Q. Why did the Holy Ghost descend on the Apostles?

A. To enable the Apostles to preach the Gospel, and to build up the Church.

Q. What does the Holy Ghost do?
A. 1. He works in the Church; 2. He works in the individual soul.
Q. What are the Holy Ghost's chief works in the Church?
A. The Inspiration of the Bible, and the Ministry and Government of the Church.
Q. Why is the Bible called God's Word?
A. Because in the Bible God speaks to man. (2 Tim. iii, 15–17.*)
Q. What is the fruit of the work of the Holy Ghost in the Church and in the soul?
A. "The fruit of the Spirit is in all goodness, and righteousness, and truth." †
Q. What shall be the crowning work of the Holy Spirit?
A. To raise up our bodies at the Last Day.‡

Part 11.—Apostles' Creed, 9th Article.

Q. What is the Ninth Article of the Creed?
A. The Holy Catholic Church, the Communion of Saints.
Q. What is the Catholic Church?
A. The blessed company of all faithful people, gathered into one Society, under one Head.
Q. Who is the Head of the Church?
A. Jesus Christ.

* On the proper devotional use of the Bible, and its sad disuse of late years, see Note D, below p. 111.

† Eph. v. 9. ‡ Rom. viii. 11.

Q. Has the Church also a visible head on earth?

A. No; Christ, the one Head, is invisible for a time to the Church on earth.

Q. But is not the Head even now visible to the greater part of the Church?

A. Yes; for the greater part of the Church is in Paradise.

Q. By what marks may we know the true Church?

A. By these four: She is One; She is Holy; She is Catholic; She is Apostolic.

Q. Why is the Church One?

A. Because by One Holy Spirit the whole Church, and every member of the same, is united to One Lord, Jesus Christ.

Q. How is the Church One?

A. In that her members have one Faith, and one Hope; the same great Sacraments; and one form of Government.

Q. Why then is the Church now so wanting in the signs of outward unity?

A. Because of the sins of her individual members.

Q. By what is the Church's unity broken?

A. By Heresy, and by Schism.

Q. What is Heresy?

A. Heresy is obstinate persistence in an opinion which the Church has condemned.

Q. What is Schism?

A. Schism is the refusal to acknowledge or commune with the duly authorised ministers of Christ.

Q. How is the Church Holy?

A. Because Christ is her Head, and the Holy Ghost dwells in her: because she teaches holy doctrine, offers to all the means of holiness, and is the mother of saints.

Q. What does the word "Catholic" mean?

A. Catholic means Universal.

Q. How is the Church Catholic, or Universal?

A. Because she endures throughout all ages; teaches all nations; and maintains all truth.

Q. How is the Church Apostolic?

A. Because she is the same Society that the Apostles founded: because she has her Doctrine and her Orders from the Apostles.

Q. What Orders of Ministers did the Apostles appoint?

A. Three: Bishops, Priests, and Deacons.

Q. Has the Church always and everywhere Bishops, Priests, and Deacons, who trace their Commission to the Apostles?

A. Yes; always and everywhere.

Q. How do we become members of the Church?

A. By being baptised with water in the Name

of the Father, and of the Son, and of the Holy Ghost.

Q. Is there any sure way to Salvation out of the Church?

A. There is not.

Q. What is the Communion of Saints?

A. The Holy Catholic Church is the Communion of Saints.

Q. What is meant by the Communion of Saints?

A. That the members of all the three states of the Church have a life in common.

Q. How so?

A. They communicate with all holy persons in all holy things.

Q. Which are the three States or Conditions of the Church?

A. The Church Militant, the Church Expectant, and the Church Triumphant.

Q. What is the Church Militant?

A. The Church as she exists on Earth, warring against sin.

Q. What is the Church Expectant?

A. The Church in Paradise; where are the departed who died in the grace of God, who can sin no more, and are *expecting* the Resurrection of the Body, the Judgment, and their final reward.

Q. Have we, then, any communion with the Saints in Paradise?

A. Yes; for they are our fellow members

under One Head, Jesus Christ; and we have a share in their prayers.

Q. Can we do anything to show our love for the dead in Christ?

A. Yes; like them, we can follow Jesus; and we may pray for them; for though they rest from their labours, their happiness is not yet complete, and they are in a state of growth.

Q. Mention one of the oldest forms of prayer for the dead.

A. "Grant them, O Lord, eternal rest, and may perpetual light shine on them."

Q. What is the Church Triumphant?

A. The Church of the Glorified Saints in Heaven.

PART 12.—APOSTLES' CREED, 10TH ARTICLE.

Q. What is the Tenth Article of the Creed?

A. The Forgiveness of sins.

Q. What is sin?

A. Sin is an offence against God: any thought, word, or deed against God's Law.

Q. Who convinces us of sin?

A. God the Holy Ghost, speaking to the soul through Conscience, and through God's Revealed Word.

Q. What do you mean by "Believing in the Forgiveness of sins"?

A. I believe that in the Church I can get my sins forgiven.

Q. Why is Forgiveness of sin necessary?
A. Because without it we are under God's wrath.
Q. What is the punishment of sin?
A. Death and Hell.
Q. What is the remedy for sin?
A. The Precious Blood of Christ.
Q. How is the Precious Blood applied to the soul in the Church?
A. First, in Holy Baptism; afterwards in the other Holy Ordinances.
Q. If you offend your parents, can you expect their forgiveness if you refuse to beg pardon?
A. No; and I must wish to amend.
Q. What, then, must you do if you wish God to forgive your sins?
A. I must ask God's pardon, and wish to amend.
Q. In whose name must you ask pardon?
A. Only in the name of our Lord Jesus Christ.
Q. Are you sure of being able to repent by and by, if you put it off now?
A. No; the grace to repent is the gift of God.

Q. Whence may we learn how dreadful sin is?
A. From what Christ suffered for our sins.
Q. How many kinds of sin are there?
A. Two: the sin of our birth, and the sin of our life.
Q. How else are these called?
A. Original Sin and Actual Sin.

Q. What is Original Sin?
A. Our natural inclination to evil.
Q. How came we to be born in sin?
A. Through the sin of Adam, whose children we are.
Q. Was Adam a sinner from the first?
A. No; God made him pure and good.
Q. How, then, did Adam become sinful?
A. By disobeying God of his own free will.
Q. What is Actual Sin?
A. Every sin that we ourselves commit.
Q. Are all sins equally sinful?
A. All sins are not equally sinful.
Q. What is the more sinful kind of sin called?
A. Deadly Sin.
Q. Why is deadly sin so called?
A. Because it kills God's grace in the soul.
Q. Can even deadly sin be put away?
A. Yes; Christ has left power to His Church to absolve all sinners, who truly repent and believe in Him.

Q. What are the parts of Repentance?
A. Contrition, Confession, and Satisfaction.
Q. What is Contrition?
A. Sincere sorrow for our sin, with a firm purpose of amendment.
Q. What is the best motive to be sorry for our sins?
A. The love of God; Who so loved us that He gave His Son to die for us on the Cross.

Q. How can we obtain this sincere sorrow for our sins?

A. By asking God for it; and by making use of such thoughts as may move us to it.

Q. What is Confession?

A. To accuse ourselves to God of our sins, one by one; without wilfully keeping back any.

Q. How should we prepare for Confession?

A. By prayer for the help of the Holy Spirit; by diligent examination of our conscience; and by steadfastly purposing to lead a new life.

Q. What is Satisfaction?

A. The making amends, if possible; and submitting to such punishment as may be laid on us.

Q. And what else?

A. The bringing forth fruits worthy of Repentance.

Q. Who can forgive sins?

A. God alone can forgive sins.

Q. By whom is God pleased to forgive sins in the Church?

A. By the Priests of the Church.

Q. When did God give the Christian Priesthood authority to forgive sins in His Name?

A. When Jesus breathed on His disciples and said: "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever

sins ye retain, they are retained" (Jno. xx. 21–23).

Q. Did Jesus Himself claim this power to absolve?

A. Yes (Matt. ix. 6).

Q. Did Jesus claim this authority as God, or as Man?

A. As Man.

Q. Did any persons object to this claim?

A. Yes, the Pharisees.

Q. On what ground?

A. On the ground that God alone can forgive sins.

Q. But was not this a right principle?

A. Yes; but the Pharisees used it wrongly.

Q. How so?

A. They denied God's power to act through man in forgiving sin.

Q. Does not God often act on us through our fellow-men?

A. Yes; in every department of our life.

Q. Give an instance of God's so acting in our religious life.

A. God converts us by the preaching of men.

Q. Give another instance.

A. God baptises us by the hands of men.

Q. Give another instance.

A. God feeds us in the Holy Communion by the hands of men.

Q. How can men dare to do such things?

A. Because God has commissioned them to do so.

Q. Which is the greater presumption, to claim to absolve sinners in God's Name, or to refuse to do so?

A. To refuse; for that would be to declare some of Christ's own words unnecessary and unmeaning.

PART 13.—APOSTLES' CREED, 11TH ARTICLE.

Q. What is the Eleventh Article of the Creed?

A. The Resurrection of the Body.

Q. What does this mean?

A. That our bodies shall be raised out of their graves, and be joined again to our souls.

Q. When shall this be?

A. At the Last Great Day, when the trumpet shall sound.

Q. How can a body reduced to dust rise again?

A. God, who once made our bodies out of dust, will bring them back from dust again.

Q. Shall our bodies be the same as now?

A. Yes; the same flesh.

Q. But shall they be in the same condition as now?

A. No; they shall be real, yet spiritual, bodies.

Q. Have we not a pledge of the Resurrection of our bodies?

A. Yes; in Christ's Resurrection on Easter Day with the same Body that was crucified.

Q. How did Jesus prove to His disciples that His Body was the same?

A. Because, though glorious, His Body bore the scars of the Five Wounds.

Q. What were those Five Wounds?

A. The print of the nails in His Hands and Feet, and of the spear that pierced His Side.

Q. Did the heathen before Christ believe in the Resurrection of the body?

A. Probably not; but some believed in the immortality of the soul.

Q. Did the Jews believe in the Resurrection of the body?

A. Yes; in Christ's time all except the Sadducees believed it (John xi. 24; Acts xxiii. 8).

Q. Is the Resurrection an essential part of the Gospel?

A. Yes; S. Paul says: "If the dead rise not, then is not Christ raised" (1 Cor. xv. 16).

Q. What else does he say of the importance of this doctrine?

A. He calls it one of the First Principles of the doctrine of Christ (Heb. vi. 2).

Q. How then may the true Christian think of death?

A. As the gate of our joyful resurrection (Collect for Easter-Even).

PART 14.—APOSTLES' CREED, 12TH ARTICLE.

Q. What is the Twelfth Article of the Creed?
A. The Life Everlasting.
Q. What does this mean?
A. That such as die in a state of grace shall live forever happy in Heaven.
Q. Is this Life Everlasting more than the simple Immortality of the Soul?
A. Yes; it is the joint life of soul and body in bliss after the Resurrection.
Q. What is the happiness of Heaven?
A. To see, love, serve and enjoy God forever.
Q. Will all men at last enjoy this Life?
A. No; Jesus speaks of those that "shall go away into Everlasting Punishment."
Q. What do you call the state in which these will be?
A. Eternal death.
Q. What is the death of the soul?
A. Being cut off from God, and from every good person (2 Thess. i. 7–10).
Q. What is the effect of this?
A. Misery, anguish, and despair.
Q. Were all men created that they might have Eternal Life?
A. Yes; God willeth not the death of a sinner; He made no man to be damned.
Q. Why, then, are any lost?

A. By their own wilful sin and impenitence.
Q. Shall all the righteous receive the same reward?
A. No; Christ says: "In My Father's house are many mansions" (Jno. xiv. 2).
Q. Shall there be also degrees in Future Punishment?
A. Yes; Christ says that some shall be beaten with many, some with few stripes (Lu. xii. 47, 48).

CHAPTER III.

HOPE.

PART 1.—THE GROUND, OBJECT, AND EXERCISE OF HOPE.

Q. What virtue, after Faith, is necessary to Salvation?
A. Hope.
Q. What is Christian Hope?
A. To rest assured that God will give us Grace here, and Glory hereafter, if we do what is required of us.
Q. What, then, is the ground of Hope?
A. God's promise of Grace.
Q. What is the object, or end, of Hope?
A. Eternal Glory.
Q. What is the exercise of Hope?
A. Hope is exercised by Prayer.

Q. What two opposite sins does Hope prevent?
A. Presumption and Despair.
Q. What is Presumption?
A. Making light of God's Grace in Christ.
Q. What is Despair?
A. Not believing that God's Grace is real.
Q. How does Presumption make light of God's Grace?
A. By thinking Salvation easy, no matter what we do.
Q. And how does Despair disbelieve that God's Grace is real?
A. By thinking Repentance impossible, and that God has given us up.
Q. What is Grace?
A. Grace is God's free gift, which enables us to become holy.
Q. Is Grace natural, or above nature?
A. Grace is supernatural.
Q. How may we obtain God's Grace?
A. By Prayer, and by the Holy Sacraments.

Part 2.—Prayer.

Q. What is Prayer?
A. Prayer is speaking to God.
Q. How many kinds of Prayer are there?
A. Two: Petition and Thanksgiving.
Q. Should these parts be separated?
A. No; we ought never to pray for what we

have not, without giving thanks for what we have.

Q. Where and when can we pray?

A. We can lift our hearts to God anywhere, at any time, in any reverent words.

Q. When, at least, ought we specially to pray?

A. Privately at home, every morning and night; and on Sundays publicly in Church.

Q. At these times how ought we to pray?

A. Kneeling devoutly on our knees, and giving no heed to other persons.

Q. In what spirit ought we to pray?

A. With reverence, as in God's Presence; with humility, because of our unworthiness; with perseverance, because of the worthiness of Jesus.

Q. Do those pray well who allow their thoughts to wander, not thinking of God nor of what they say?

A. No; if we let our thoughts wander in prayer, we offend God.

Q. In what further spirit should we pray?

A. With resignation: like Jesus we must say, "Father, not my will, but Thine be done."

Q. To whom does our Lord confine the promises of forgiveness?

A. Those only who forgive shall be forgiven.

Q. Which is the best of all prayers?

A. The Lord's Prayer: "Our Father," etc.
Q. Why is the Lord's Prayer the best?
A. Because Christ Himself made it for us: it is the rule of all our prayers.
Q. Why can Jesus best teach us to pray?
A. Being Very God, He knows what best agrees with God's glory; and being Very Man, He knows what best agrees with man's needs.
Q. We say "Our Father," not "My Father": what should this teach us?
A. To be unselfish in our prayers: to pray for our friends, for our enemies, for all mankind.
Q. Besides the Lord's Prayer, in what other words may we pray in private?
A. We ought also to speak straight to God in our own words.
Q. And may we pray in the words of other men?
A. Yes; it is a great help and comfort to use the prayers of holy men.
Q. By using the prayers of saintly men, what are we helped to realise?
A. The Communion of Saints.
Q. Before we choose such a Manual of Prayer, whose advice should we ask?
A. The advice of our Pastor.
Q. Do we use our own words in the public services of the Church?
A. No; the Church uses a Form of Common Prayer.

Part 3.—The Sacraments.

Section A.—Of Sacraments in general.

Q. Why do we pray?
A. To obtain God's Grace, and to thank Him for it.
Q. Through Whom alone do we hope to obtain God's Grace?
A. Through Jesus Christ, our Saviour.
Q. If Christ, then, has appointed other Means of Grace besides prayer, can we hope to obtain it by prayer alone?
A. No; we must use every Means of Grace ordained by Christ.
Q. What other Means of Grace has Christ ordained, besides prayer?
A. The Ordinances of the Church, especially the Sacraments.
Q. But is not the Christian system purely spiritual?
A. No. Christ Himself is both Flesh and Spirit, and He ordained a religion for both.
Q. Repeat, then, what is meant by the "Incarnation."
A. God the Son taking our flesh.
Q. Why did God the Son take our flesh?
A. So that His Flesh might be the Instrument of our Salvation.
Q. Is His Flesh still the Instrument of our Salvation?

A. It is; through the Sacraments.
Q. What, then, is the end of the Sacraments?
A. The Sanctification of man.
Q. What does "Sanctification" mean?
A. Sanctification means making holy.*
Q. Is it only man's soul that is sanctified?
A. No; the whole man is sanctified, body and soul.
Q. What if we refuse the Sacraments?
A. We refuse God's own means for conveying to us the benefits of the Incarnation.

Q. What is a Sacrament?
A. It is an outward and visible sign, ordained by Christ, whereby an inward and spiritual grace is conveyed to us.
Q. What do you mean by an outward and visible sign?
A. A sign that I can feel, touch, taste, see.
Q. Why, in the Church Catechism, are we first asked the number of the Sacraments?
A. To distinguish the Two Sacraments, generally necessary to Salvation, from other Sacramental Rites.
Q. Are other Sacramental Rites ordained in the Church?
A. Yes; e. g., Confirmation, Holy Orders, Absolution, Holy Matrimony.
Q. What is meant by "generally" necessary to Salvation?

---

* See Note B, below p. 107.

A. Necessary to people in general: to all men where they can be had.

Q. Why are the words "Given unto us" added in the answer in the Church Catechism?

A. To show that the Grace of the Sacrament comes to the faithful from without: with the outward sign.

Q. Is it, then, merely an outward sign of a grace we have received before?

A. No; the grace is given at the time we receive the Sacrament.

Q. Why should Christ ordain outward signs to convey inward Grace?

A. Perhaps because we, like Himself, have an outward body as well as an inward soul.

Q. What does the belief that we must receive Grace through outward signs do for us?

A. It humbles the pride of our natural heart.

Q. How are the two parts of the Sacrament connected?

A. That is a deep Mystery: God alone knows how.

Q. What, then, are the Two Sacraments?

A. The means of supernatural connection between Christ and us.

Q. Why do we need to be supernaturally joined to Christ, the Second Adam?

A. Because we are naturally joined to the First Adam, and receive evil from him

Q. Is not this a great Mystery?
A. Yes; it is part of the Mystery of the Holy Incarnation.
Q. Why are we sure that the Sacraments are very mysterious?
A. Because Christ, in speaking of them, used the most mysterious words in the whole Bible.
Q. In what mysterious words does Christ speak of Holy Baptism?
A. In the discourse to Nicodemus (Jno. iii. 5).
Q. In what words does Christ speak of the Lord's Supper?
A. In the discourse at Capernaum (Jno. vi 47–71).
Q. Are there any words like these in the Bible?
A. No; there are no words so connecting what is inward and spiritual with what is outward and visible.*
Q. Under what circumstances did Christ ordain the Two Sacraments?
A. Under the most solemn circumstances possible.
Q. How so?
A. He ordained the Lord's Supper on the night before He was crucified; He ordained Holy Baptism just as He was leaving the world to go to the Father.
Q. Whence have the Sacraments their virtue and efficacy?

* Save possibly the text: "And the Word was made flesh" (Jno. i. 14), on which the discourse at Capernaum depends.

A. From the Blood, Passion, and Merits of Christ, which through them, by the power of the Holy Ghost, are applied to the individual soul.

Q. Is it not a great happiness to receive the Sacraments rightly?

A. It is the greatest happiness in the world.

Q. Is there not awful danger, if we receive them unworthily?

A. Yes; we do so at the peril of our soul.

Section B.—*Holy Baptism.*

Q. Into whose family, or race, are we born naturally?

A. Into the family of the First Adam, who sinned.

Q. Is there any means of remedying this Original Sin?

A. Yes; God has provided a Second Adam, Jesus Christ, Who is without sin.

Q. If Christ be the Second Adam, what must we receive from Him?

A. Grace and New Life, to remedy the sin and death we received from the First Adam.

Q. What does Christ call the act whereby we receive this New Life?

A. Regeneration, i. e., being born again.

Q. Is it through our own personal act that we receive our evil nature?

A. No; we inherit it from our parents, as they did from theirs.

Q. Is there anything like this in the way we receive Regeneration?
A. Yes; we receive it of free Grace, through no merits of our own or of our parents.
Q. What, then, is Holy Baptism?
A. It is the First Christian Sacrament: the Sacrament of our Regeneration, or New Birth by water and the Holy Ghost.
Q. What are we made thereby?
A. Members of Christ's Body, the Church.
Q. What is the result of this?
A. We become God's adopted children, and heirs of Heaven.
Q. And what else?
A. We are cleansed from sin, and our bodies are made temples of the Holy Ghost.
Q. If the blessings of Baptism are so great, are not its obligations also great?
A. Certainly they are.
Q. What are the obligations of Baptism?
A. To renounce the Devil and all his works, to believe in God, and to serve Him.

Q. Of what, then, is the Grace of Baptism the seed?
A. It is the seed of the spiritual life in the soul of man.
Q. What is required of persons to be baptised, or "regenerated"? *
A. Faith, and also Repentance, *i. e.*, a "change of heart."

* See the 6th and 7th of the questions and answers on the Sacraments in the Church Catechism.

Q. What do you infer from this?
A. That Regeneration is something besides a "change of heart."
Q. What is it besides a "change of heart?"
A. To be regenerated is to be grafted into Christ's Body.*
Q. If the baptised fall again into sin, does this prove that they received no Grace in Baptism?
A. No; it proves that they have sinned against the Grace they received.†
Q. Is not an adult, who repents and believes, fitter than an infant to receive this Grace?
A. No; Christ says that every adult must become like a little child (Lu. xviii. 17).
Q. Why is Baptism necessary to people in general, where it can be had?
A. Because Christ made no exceptions.‡
Q. Suppose a man did not know the necessity of Baptism?
A. God holds no man responsible for what he had no chance to do.
Q. How is Baptism administered?
A. By dipping the person in water, or else pouring water on him, while we pronounce the words ordained by Christ.
Q. What are those words?
A. "I baptise thee in the Name of the Father, and of the Son, and of the Holy Ghost."

* See Sadler's *Church Teacher's Manual*, pp. 299-301; and the last paragraph of Note B, below p. 109-110.
† Jno. xv. 4, 6, 10; 1 Pet. iii. 17, 18. ‡ Jno. iii. 5.

Q. Can any person whatever baptise another in case of need?
A. Yes; in case of absolute necessity.

Section C.—*Holy Eucharist.*

Q. What is the Holy Eucharist?
A. The Second Great Sacrament of the Church.
Q. What does "Eucharist" mean?
A. A Service of Thanksgiving.
Q. What two sides or aspects are there to the Holy Eucharist?
A. It is a Sacrifice, and a Holy Communion.
Q. What is a Sacrifice?
A. An offering made on an altar to God.
Q. To whom is the Eucharistic Sacrifice offered?
A. To the First Person in the Holy Trinity, God the Father Almighty.
Q. What is offered to God in the Eucharistic Sacrifice?
A. First, Bread and Wine; afterwards, the Body and Blood of Christ under the form of Bread and Wine.*
Q. Is the Eucharist a Sacrifice apart from Christ's Sacrifice on the Cross?
A. No; it is a Sacrifice not by way of a new

---

* Compare the phraseology of the Notice at the end of the First Book of Homilies: "Of the due Receiving of his blessed Body and Blood, under the form of Bread and Wine," p. 137, Amer. Edit., 1844.

death, but by way of a standing memorial of His death.

Q. What is the purpose of this Memorial Sacrifice?

A. It pleads to the Eternal Father, sets forth before the world, and applies to our souls, the One Sacrifice of Christ.

Q. When we celebrate the Holy Eucharist on earth with what do we join ourselves?

A. With the offering of Christ in Heaven?

Q. How so?

A. Christ in Heaven is doing in Glory what the Priest on earth is doing in a Holy Mystery.

Q. Who unites the act of the Priest on earth to the act of Christ in Heaven?

A. God the Holy Ghost unites their acts.

Q. What is the Eucharist besides being a Sacrifice?

A. It is also a Holy Communion.

Q. Why is it so called?

A. Because by it Christ *communicates* Himself to us, under the form of Bread and Wine.

Q. Is there another reason for the name?

A. Yes, because we partake of the benefits of the Sacrament not singly, but in *communion* with all holy souls, living and dead.

Q. Why does Christ give Himself to us in this Sacrament?
A. To strengthen and refresh our souls, that we may live by Him and in Him.
Q. What are His own words of this?
A. He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in Him" (Jno. vi. 56).
Q. And of what are we thereby assured?
A. That we are very members incorporate in Christ's Mystical Body, the Church.
Q. Why do we call the Consecrated Bread and Wine the Body and Blood of Christ?
A. Because the Inward Part of the Sacrament is given and taken with the outward part.
Q. How do the Bread and Wine become Christ's Body and Blood, yet remaining true Bread and Wine?
A. By the power of the Holy Ghost.
Q. Is it our faith that makes Jesus present?
A. No.
Q. Can our want of faith make Jesus absent?
A. No.
Q. What then can our faith do?
A. Our faith lays hold of Jesus' Presence.
Q. Is not this a great Mystery?
A. Yes; it is part of the Mystery of the Holy Incarnation.
Q. Is not this the chief Service of the Church?

A. Yes; it is the only service, probably, which Christ appointed in person; and we ought to value it more than any other.

Section D.—*Other Sacramental Rites.*

Q. Which are the Two Great Sacraments of the Gospel?
A. Holy Baptism and the Holy Eucharist.
Q. Are there other lesser Sacramental Rites?
A. Yes; e. g., Confirmation, Holy Order, Absolution, and Holy Matrimony.
Q. What is to be remarked of Baptism, Confirmation, and Holy Order?
A. They imprint a character, or mark, that will remain forever on the soul.
Q. What follows from this?
A. Baptism, Confirmation, and Holy Order can never be repeated.

Q. What is the outward sign of Confirmation?
A. The laying on of the Bishop's hands.
Q. What is the inward grace of Confirmation?
A. It is God's Seal, whereby the Holy Ghost is given in fuller measure.
Q. What is the difference between the Grace of Baptism and of Confirmation?
A. In Baptism man is cleansed, in Confirmation he is strengthened; in Baptism he is regenerated unto life, in Confirmation he is equipped for the battle of life.

Q. At what age is Confirmation administered in our Church?
A. When the baptised child comes to years of discretion: ordinarily from the 12th to the 15th year.
Q. On what condition is the child confirmed?
A. On condition that he himself renew and confirm his baptismal vows.
Q. Is it a sin not to receive this Holy Ordinance when we may?
A. Yes; a grievous sin, if it be omitted through contempt or gross neglect.
Q. To what does Confirmation admit the baptised?
A. To the Holy Communion.

Q. What is Holy Order?
A. The means whereby Bishops, Priests, and Deacons are set apart for God's service.
Q. Why is Holy Order necessary in the Christian Church?
A. Because Christ ordained it.
Q. What is the outward sign of Holy Order?
A. The Prayer and Laying on of the Bishop's hands.
Q. What is the inward grace of Holy Order?
A. The power whereby the Ministers of the Church perform their duties.
Q. Have these Three Orders of Bishops, Priests and Deacons always been in the Christian Church?
A. Yes; from the time of the Apostles.

Q. What is the special office of a Bishop?
A. To administer Holy Order and Confirmation.
Q. What is the special office of a Priest?
A. To celebrate the Holy Eucharist, and to absolve penitents.
Q. What is the office of a Deacon?
A. To assist the Priest in Divine Service, and to preach if he be thereto licensed by the Bishop.

Q. What is Absolution?
A. A means whereby the sins we commit after Baptism are put away.
Q. Who ordained it?
A. Christ our Lord (Jno. xx. 23).
Q. By whom must Absolution be administered?
A. By a Bishop or a Priest.
Q. What is required of us, in order to receive the benefit of Absolution?
A. True Repentance.

Q. What is Holy Matrimony?
A. A means whereby the Contract of Marriage is blessed and sanctified.
Q. What is the outward sign of Holy Matrimony?
A. The giving and taking of a ring, and joining hands with the Benediction of the Minister.
Q. What is the grace given to those who

rightly and duly receive this Holy Ordinance?

A. Grace to love and bear with one another, and to bring up their children in the fear of God.

Q. How strict is the bond of Marriage?

A. So strict that nothing can dissolve it but death.*

CHAPTER IV.

CHARITY.

Part 1.—The Ten Commandments.

Q. What is Charity?

A. Charity is a gift of God, whereby we love God above all things, and our neighbours as ourselves.

Q. Who are our neighbours?

A. All mankind.

Q. What is it to love God above all things?

A. To be willing to lose all things, rather than the love and grace of God, by deadly sin.

Q. What is it to love our neighbour as ourselves.

A. To wish him the same good as ourselves, and to do him no wrong.

Q. Where do we learn our duty to God and to our neighbour?

A. In the Ten Commandments.

* In this answer we give the ancient view of the Catholic Church, without reference to questions of modern usage, whether secular or ecclesiastical.

Q. Who gave the Ten Commandments?
A. God Himself in the old law, and Christ confirmed them in the new.
Q. Which of the Ten Commandments teach our duty towards God?
A. The first four.
Q. And which our duty towards our neighbour.
A. The last six.
Q. What duty towards God does the First Commandment enjoin?
A. Inward affection.
Q. The Second?
A. Outward Worship.
Q. The Third?
A. To honour Him with the tongue.
Q. The Fourth?
A. To honour Him with our time.
Q. What duty towards our neighbour does the Fifth Commandment enjoin?
A. The Duty to our Superiors.
Q. What duties the remaining Five?
A. The duties to our Equals and Inferiors.
Q. In what ways do the last Five forbid us to injure our neighbour?
A. In his own person; in the person of his wife; in his goods; in his reputation; in thought or intention.

Q. Now say the First Commandment.
A. Thou shalt have none other gods but Me.
Q. What are we here commanded to do?

A. To believe in the One true and living God, to hope in Him, to serve Him, and to love no man or thing so much as God.

Q. And what does the First Commandment forbid?

A. It forbids me to put any person or thing in God's place; to forget God, or to prefer my own pleasure to God's holy Will.

Q. What is the Second Commandment?

A. Thou shalt not make to thyself, etc.

Q. What are we here commanded to do?

A. To worship God in spirit and in truth, with our souls and bodies, in the ways God has ordained, not in ways of our own devising.

Q. And what does the Second Commandment forbid?

A. It forbids me to worship false gods or idols, or to give to any creature the honour that belongs to God alone.

Q. What else is forbidden by the second Commandment?

A. Dealing with the Devil; charms and fortune-telling; Spiritualism and all Superstitious practices.

Q. What is the Third Commandment?

A. Thou shalt not take the Name, etc.

Q. What are we here commanded to do?

A. To be reverent in all our thoughts, words, and deeds that have to do with God and holy things; to be brave in confessing

God before men; to keep our lawful oaths and vows.

Q. When is an oath lawful?

A. When God's honour, or the defence of our neighbours and ourselves requires it.

Q. And what does the Third Commandment forbid?

A. Jesting about holy things, or in holy places; speaking lightly of God's Word, the Church, the Saints, and the Sacraments; all idle words.

Q. What is the Fourth Commandment?

A. Remember that thou keep holy, etc.

Q. When was the Sabbath instituted?

A. At the creation of the world; and the institution was confirmed at the giving of the Law.

Q. Was the Jewish Sabbath to last always?

A. No; like circumcision and other typical rites, it was only for a time.

Q. When was the Jewish Sabbath fulfilled?

A. When our Lord rested in the grave on the Seventh day, just as the Covenant of Circumcision was fulfilled when our Lord was circumcised.

Q. To what, then, are we Christians bound by the Fourth Commandment?

A. To set apart certain portions of our time to the worship of God.

Q. What days are so set apart?

A. The Lord's Day, and other Holy Days of the Church.

Q. By whom were these days set apart?
A. By the Apostles and the Early Christian Church.
Q. How much of our time must be given to God?
A. At least one day in seven.
Q. What is the Lord's Day?
A. Sunday, the first day of the week.
Q. Why is it called the Lord's Day?
A. Because our Lord rose from the dead on that day.
Q. How are we to keep the Lord's Day Holy?
A. By going to Church, and receiving the Holy Communion; and by working diligently the rest of the week, so that we need not do unnecessary work on Sunday.
Q. What works are lawful on Sunday?
A. Works of necessity, piety and charity.
Q. Do they keep the Lord's Day holy who wilfully stay away from public worship, especially the Holy Eucharist?
A. No; they rob God of the honour due to Him, and starve their own souls.
Q. What is the Fifth Commandment?
A. Honour thy father, etc.
Q. What are we here commanded to do?
A. To love, honour, and obey our parents in all that is not sin.
Q. Are we commanded to obey our parents only?
A. No; we must also obey the Civil Authority, and our Bishops and Pastors; and

honour all who are in any way set over us.

Q. Are we bound to help our parents?

A. Yes; and we must also contribute to the support of our Pastors, and help them in their good works.

Q. And what is the duty of parents, and other superiors?

A. To take due care of those under their charge, and to bring up their children in the fear of the Lord.

Q. What is the Sixth Commandment?

A. Thou shalt do no murder.

Q. What is here forbidden?

A. Murder, suicide, cruelty, striking and quarrelling; also anger, malice, hatred, and revenge.

Q. What else is forbidden?

A. Giving scandal and bad example, which sometimes kills another's soul.

Q. What is the Seventh Commandment?

A. Thou shalt not commit adultery.

Q. What is here commanded?

A. That husbands and wives love and be faithful to each other; and not to divorce or put away a wife.

Q. What else?

A. That we keep our hearts pure, and our bodies in temperance, soberness, and chastity.

Q. What does this Commandment forbid?

A. All immodesty in act or dress; all uncleanness in thought, word, or deed.

Q. Does this Commandment forbid us to read immodest books and newspapers?

A. Yes; and even to listen to impure words, or to look at immodest objects and pictures.

Q. Why are sins against the Seventh Commandment so hateful to God?

A. Because they darken our souls and defile our bodies, which are the members of Christ, and the temples of the Holy Ghost.

Q. What is the Eighth Commandment?

A. Thou shalt not steal.

Q. What is here commanded?

A. That we be true and just in all our dealings; pay our debts; live frugally; be liberal; pray; do all we can to use our gifts of mind and body.

Q. What does this Commandment forbid?

A. Idle begging; requiring a bribe; claiming the honour which belongs to another; injuring in any way our neighbour's property.

Q. In how many ways can you deprive a person of his property?

A. By taking it from him; by keeping it when another has taken it; by injuring it.

Q. What must he do who has wronged his neighbour?

A. He must make restitution and amends, if able; else his sin will not be forgiven.

Q. What is the Ninth Commandment?

A. Thou shalt not bear false witness, etc.

Q. What is here commanded?

A. To speak the truth; to speak well of others; to use few, profitable, and courteous words.

Q. What does the Ninth Commandment forbid?

A. False testimony, rash judgment, gossip, and lies.

Q. What else?

A. Backbiting, slander, and ill-natured ridicule.

Q. What must he do who has hurt his neighbour's character?

A. He must make him satisfaction, and restore his good name as far as he can.

Q. What is the Tenth Commandment?

A. Thou shalt not covet, etc.

Q. What does "covet" mean?

A. To covet is to desire sinfully.

Q. What, then, is here commanded?

A. That we watch our thoughts, and stop the beginnings of sin; that we labour honestly, and be content where God puts us.

Q. What does the Tenth Commandment forbid?

A. Envy of other's prosperity; the greedy pursuit of riches; idleness.

Q. How does this Tenth Commandment differ from the other nine?

A. The other Commandments forbid evil actions; this forbids even evil desires.

Q. What, then, are the two parts of charity?

A. Love of God, and love of our neighbour (Matt. xxii. 37–39).

Q. Who are sinners against the first part of charity?

A. Those who love anything more than God, or apart from God; and those who love not their neighbour for the sake of God.

Q. Who are sinners against the second part of Charity?

A. Those who neglect either the Corporal or the Spiritual Works of Mercy.

Q. Say the Seven Corporal Works of Mercy.

A. 1. To feed the hungry. 2. To give drink to the thirsty. 3. To clothe the naked. 4. To visit prisoners. 5. To visit the sick. 6. To take in the stranger. 7. To bury the dead.

Q. What will Jesus say at the Judgment to those who do such works?

A. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matt. xxv. 40).

Q. Say the Seven Spiritual Works of Mercy.

A. 1. To convert sinners. 2. To teach the ignorant. 3. To counsel the doubtful. 4. To comfort the afflicted. 5. To bear with the weak. 6. To forgive injuries. 7. To pray for all.

PART 2.—THE COMMANDMENTS OF THE CHURCH.

Q. Are we bound to obey the Commandments of the Church?

A. Yes; for the Church is the Kingdom of God: we are subjects, Christ is the Head.

Q. And what has Christ said to the Pastors of His Church?

A. "He that heareth you heareth me; and he that despiseth you despiseth Me" (Lu. x. 16).

Q. What is the first commandment of the Church?

A. To live by the Bible and the Prayer Book, marking the course of the Christian Year.*

Q. Where do we find a list of the Festivals and Holy Days of the Christian Year?

A. At the beginning of the Prayer Book.

Q. What if we cannot leave off from work on all of these days?

A. At least we may hallow them in our hearts.

Q. What is the purpose of the Christian Year?

* On the devotional use of the Bible see Note D, below p. 111

A. To help us to follow the footsteps of our Lord, and of the Saints.

Q. What is the second commandment of the Church?

A. To attend the Divine Service and public worship of the Church at the appointed times.

Q. What is the principal service of the Church?

A. The Holy Eucharist.

Q. What is the third commandment of the Church?

A. To keep the appointed days of fasting and abstinence.

Q. What is meant by fasting?

A. To go without all food.

Q. What is meant by abstinence?

A. To eat less food, or a different kind.

Q. Which are the great fast days?

A. Ash Wednesday and Good Friday.

Q. Which are the other days of fasting and abstinence?

A. The Forty Days of Lent, the Ember Days, the Rogation Days, and all Fridays in the year.

Q. Why does the Church thus set apart every Friday?

A. Because Jesus Christ was crucified on Friday.

Q. Why are we commanded to fast and abstain?

A. To bring the flesh into subjection to the

spirit, and to show our sorrow for our sins.

Q. What ought we to do if we do not understand, or find it hard to keep, the fast days?

A. We should consult our pastor.

Q. What is the fourth commandment of the Church?

A. To examine ourselves day by day and confess our sins to God.

Q. Why is self-examination necessary?

A. Because it is not enough merely to know that we are sinners; we must also know *in what* we are sinners.

Q. What if our sins perplex us, or if our soul be troubled?

A. The Church advises us to unburden our soul to our pastor, or to some other priest.

Q. What is the fifth commandment of the Church?

A. To receive the Holy Communion devoutly and frequently.

Q. How often, at least, must a devout Christian receive the Holy Communion?

A. Three times a year, of which Easter is to be always one.

Q. What is the sixth commandment of the Church?

A. Not to marry within the proscribed degrees of kindred, nor during Advent and Lent.

CHAPTER V.

THE CHRISTIAN'S PROFESSION.

Q. Of what religion are you?
A. By the grace of God, I am a Christian.
Q. When begins the Christian Life?
A. At Holy Baptism.
Q. Is it not wrong, then, to say that you "joined the Church" when you were confirmed?
A. Yes; for I joined the Church when I was baptised.
Q. Mention seven great helps to the growth of the Christian Life before Confirmation.
A. 1. The Care of Parents; 2. The Instruction of Sponsors; 3. The guidance of Pastors; 4. The Word of God; 5. The Word preached; 6. Prayer; 7. Obedience.
Q. Who alone renders these means effective to the growth of the Christian Life?
A. God the Holy Ghost, Who dwells in the soul of the baptised, being given by Christ to His members.
Q. What may render all these helps of no avail?
A. The resisting the Holy Spirit.
Q. What is the second great step in the Christian Life?
A. Confirmation.

Q. What is the third great step?
A. The Holy Communion.
Q. What is the fourth great step?
A. Death.
Q. When does the Christian Life attain its Perfection?
A. After the Resurrection.
Q. When does the Christian Life end?
A. Never, if we are faithful unto death.

Q. What enemies were you at Baptism bound to fight against all the days of your life?
A. The Devil, the world, and the flesh.
Q. Whose example were you bound at your Baptism to follow?
A. The example of our Saviour Christ.
Q. What do you mean by the Devil?
A. The Evil One.
Q. What do you mean by the World?
A. The evil of others—of human society.
Q. What do you mean by the flesh?
A. The Evil of self—our corrupt appetites and passions, the most dangerous enemies of all.
Q. Why are Satan and his evil angels always tempting us to sin?
A. That they may draw our souls from God, and get us damned along with themselves.
Q. What is Evil or Sin?
A. Anything contrary to God's Will.

Q. How do you know what God's Will is?
A. The Holy Ghost tells me in my Conscience, in the Bible, and in the Church.
Q. With what weapons must we fight against the Devil, the world, and the flesh?
A. With prayer, almsgiving, and fasting.
Q. On whom must we depend in this warfare?
A. Not on ourselves, but on God alone for Christ's sake.
Q. What is it to follow the example of our Saviour Christ?
A. To live according to His rule, to walk in His footsteps, and to imitate His virtues.
Q. What are we bound to do by Jesus Christ's rule?
A. We are bound always to hate sin, and to love God.
Q. In how many ways is actual sin committed?
A. In four ways: in thought, word, deed, and omission.
Q. Which are the seven capital or deadly sins?
A. 1. Pride. 2. Envy. 3. Anger. 4. Covetousness. 5. Lust. 6. Gluttony. 7. Sloth.
Q. Which are the seven capital virtues, the opposites of the deadly sins?
A. 1. Humility. 2. Brotherly Love. 3. Meekness. 4. Liberality. 5. Chastity, 6. Temperance. 7. Diligence.

Q. Which are the virtues that specially become young persons?

A. Modesty, Silence, and Obedience to those set over them.

Q. Which are the sins that forerun the sin against the Holy Ghost?

A. 1. Presuming on God's Mercy. 2. Despair. 3. Resisting the known truth. 4. Envy at another's spiritual good. 5. Obstinacy in sin. 6. Final impenitence.

Q. Which are the sins crying to Heaven for vengeance?

A. 1. Wilful murder. 2. Unnatural lust. 3. Oppression of the poor, widows, and orphans. 4. Defrauding labourers of their wages.

Q. May we not be sometimes justly chargeable with other people's sins?

A. Yes; when we have caused them through our own fault.

Q. In how many ways may this happen?

A. In nine ways: 1. By counsel. 2. By command. 3. By consent. 4. By provocation. 5 By flattery or approbation. 6. By concealing a fault which we were bound to make known. 7. By connivance. 8. By partaking. 9. By defence of the ill done.

Q. How must we hate sin?

A. Above all evils, so as to be resolved never

to commit a wilful sin for the love or fear of anything whatsoever.

Q. How must we love God?

A. Above all things, and with our whole heart.

Q. How may we learn to love God?

A. We must often beg God to teach us: "My God, teach me to love thee."

Q. What else must we do that we may learn to love God?

A. We must often think how good God is, speak to Him in our hearts, and always try to please Him.

Q. Does not Jesus teach us also to love one another?

A. Yes; He commands us to love all persons without exception, for His sake.

Q. How are we to love one another?

A. By wishing well to all, and praying for all; and never allowing any thought, word, or deed to the injury of any one.

Q. Must we love even our enemies?

A. Yes, and we must forgive them from our heart.

Q. How is true forgiveness shown?

A. By wishing well to our enemies, by striving to do them good, and by praying for them.

Q. What is it to walk in the footsteps of Jesus?

A. To deny ourselves, and to take up our cross daily.

Q. What is it to deny ourselves?
A. To give up our own will in all things to God's Will.
Q. And what else?
A. To go against our own appetites and passions.
Q. Why should these natural inclinations be denied?
A. Because they are continually leading us to evil, and, if not corrected by self-denial, will certainly carry us to Hell.
Q. What is meant by taking up our cross?
A. Patiently submitting to, and willingly embracing, the labours and trials of this short life.
Q. Say the Eight Beatitudes (S. Matt. v. 3–10).
A. 1. Blessed are the poor in spirit, etc., etc.
Q. Say the five notable subjects for meditation.
A. 1. Why was I created? 2. What am I? 3. Where am I? 4. Whence do I come? 5. Whither do I go?
Q. Say the four Last Things.
A. 1. Death. 2. Judgment. 3. Heaven, or 4. Hell.

CHAPTER VI.

HOW TO LIVE WELL.

Q. Ought the Christian to have a Daily Rule?
A. Yes; I should always live by rule.

Q. What is the first thing you should do in the morning?

A. I should lift up my heart and soul to God.

Q. What should you do before you leave your room?

A. I should kneel down and say my prayers attentively.

Q. Should you do anything more if you have time and opportunity?

A. Yes; I should read a few verses of Holy Scripture, spend some time in meditation, and if possible attend Divine Service.*

Q. What should you do before you take your meals?

A. I should never forget to say Grace at meals.

Q. What should you do when you are about your work?

A. I should often lift up my heart to God, saying some short prayer to Him.

Q. What is a good prayer to say when you hear the clock strike?

A. "O my God, teach me to love Thee in time and eternity."

Q. Whom should you consult in choosing a Manual of Prayers?

A. I should ask my Parents and my Pastor what Book of Daily Devotion is best.

Q. What rule should you keep about eating, drinking, sleeping, and amusements?

* See Note D, below p. 111.

A. I should use them in moderation, and with a pure desire to please God.

Q. Should you be careful to set a good example?

A. Yes, lest I cause my brother to offend.

Q. When you meet with any trouble or pain, what should you do?

A. I should at once submit myself to God, saying, "Thy will be done, O Lord; I deserve this for my sins."

Q. How should you act when you meet with temptation?

A. I should at once cry to God for help: "O God, make speed to save me."

Q. If you fall into sin, what should you do?

A. I should cast myself in spirit at my Saviour's feet, saying, "Lord Jesus, be merciful to me a sinner."

Q. Should you let anything whatever make you afraid to pray?

A. No, nothing should make me afraid to pray, for Jesus' sake.

Q. What should you do as often as you meet with any blessing from God?

A. I should at once make Him a return of thanksgiving and love.

Q. What ought you to do before you go to bed?

A. I should examine my conscience, and try to find out what I have done amiss during the day.

Q. And what should you then do?

A. I should kneel down and say my evening prayers.
Q. What should be your last thoughts before going to sleep?
A. Of Death, Judgment, and the Love of God.

APPENDIX.

OF THE CHURCH CATHOLIC ON EARTH.

PART. 1. CONSTITUTION AND GOVERNMENT OF THE CHURCH CATHOLIC.

Q. Was the Church founded by man, or by God?
A. The Church was founded by God.
Q. Were there Churches of God on earth before the Christian Church?
A. Yes; first, the Church of the Patriarchs; afterwards, the Church of the Jews.
Q. Were the Patriarchal and the Jewish Churches on the same footing with the Christian Church?
A. No; they prepared the way for the Christian Church.
Q. Why so?
A. As Christ had not yet come in the flesh.

there could be no Mystical Body of Christ.

Q. What, then, is the basis of the Catholic Church of Christ?

A. The Incarnation of the Son of God.

Q. What is the Church Catholic on Earth?

A. The Church Militant throughout the world: One, yet of several branches: the Visible Church.

Q. Who founded the Catholic Church?

A. Christ Himself founded the Catholic Church?

Q. When did Christ found His Church?

A. During His life on earth: more than 1,800 years ago.

Q. When did Christ give special directions to His Apostles concerning the Church?

A. During the Great Forty Days (Acts i. 3).

Q. Why did Christ found His Church?

A. As a means of joining us to Himself.

Q. In what words did He express this?

A. He called the Church His Mystical Body: Himself the Head, us the members.

Q. Why, then, is it necessary to believe in the Church?

A. Because the sure promises of God in Christ are made to us only through the Church.

Q. If Christ founded the Church, who built the Church up?

A. The Apostles, instructed by Christ, and guided by the Holy Ghost.

Q. Who were the Apostles?

A. The Apostles were the first Bishops of the Church, chosen by Christ Himself.

Q. How is the life of the Church preserved?

A. By the Holy Ghost, through the Apostolic Succession of her Ministry.

Q. What other name did our Lord give to the Catholic Church?

A. "The Kingdom of God": "the Kingdom of Heaven."

Q. Why did Christ call His Church a Kingdom?

A. To show that the Church was to have a definite Government, Officers, and Laws.

Q. If so, can any one man, or any body of men coming together of themselves, found a Church?

A. No; the Church has already a definite Constitution, ordained by Christ.

Q. Does it, then, make no difference if we belong to some independent church or sect, and not to a true branch of the Catholic Church?

A. It makes all the difference between obeying and disobeying Christ.

Q. But did not Christ permit more than one kind of Church Government?

A. No; and for 1,500 years no one even tried to prove that He did.

Q. After 1,500 years why did men try to prove this?
A. Having first cut loose from the Church's Government, they then set about to justify their course.
Q. What kind of Government did Christ ordain for His Church?
A. Episcopal Government.
Q. What is Episcopal Government?
A. Government by Bishops.

Q. Into what two great classes is the Church on earth divided?
A. The Clergy or Ministry, and the Laity.
Q. Into how many Orders is the Ministry divided?
A. Three: 1. Bishops; 2. Priests; 3. Deacons.
Q. At first, what other names were given to the Second Order, besides the name Priest?
A. At first, the Priests were also called Bishops and Elders.
Q. After the Apostles died, what happened?
A. Then, as there were no more Apostles, the name Bishop was confined to the First Order, which took the Apostles' place.
Q. Have we the names of any such Bishops in the New Testament?
A. Yes; Timothy and Titus were Bishops.
Q. How do the Bishops keep up the Church?

A. By consecrating their successors in the Episcopate; by ordaining the Lower Orders of the Clergy; by confirming the baptised; and by presiding in the Councils of the Church.

Q. Who alone can ordain Ministers?

A. Only Bishops have the right to ordain.

Q. If, then, a man can preach or pray well, does that make him a lawful Minister?

A. No; he must be ordained by a Bishop.

Q. Has the Apostolic Order of Bishops ever failed in the Church?

A. No; the Apostolic Succession has never failed.

Q. Are we sure that it will not fail so long as the world lasts?

A. Yes; for Christ promised this (Matt. xxviii. 20).

Q. Who else belong to the Church besides the Clergy?

A. The Laity, or People.

Q. Who are the Laity?

A. All the baptised who are not Ministers.

Q. What is necessary to make any particular Church a true branch of the Catholic Church?

A. It must hold to the Creed of the Church, to the Apostolic Ministry, and to the Apostolic Sacraments.

Q. Is it, then, enough to keep only the *doctrine* of the Apostles?

A. No; we must be also of the Apostolic *Fellowship.*

Q. How do we stay in the Fellowship of the Apostles?

A. By staying in the Fellowship of the Bishops, their Successors.

Q. In which part of the Prayer Book are these principles laid down?

A. In the Ordinal, at the end of the Prayer Book.

Q. But is not Baptism the door of the Church?

A. Yes; we enter the Church by Baptism.

Q. Then, even if he belong to a Protestant Sect, can you deny that a baptised person, unless lawfully excommunicated, is a member of the true Church?

A. No; I should rather say that he is out of his true place in the church.

Q. What has been almost always a mark of the sects that have cut loose from the Apostolic Ministry?

A. First they have denied the Sacraments, then the Apostles' Creed.

Q. But is it not uncharitable to speak thus of other religious bodies?

A. No; this is a question of *truth,* not of charity; and it would be uncharitable not to warn them of their danger.

Q. But are not the ministrations of sectarian ministers often blessed?

A. If God blesses those who ignorantly break

His rule, this does not justify those who knowingly do so.

Q. But even in the Catholic Church herself are not many members unfaithful?

A. Yes; the Church is Militant on earth, not yet Triumphant.

Q. Did not our Lord expressly foretell that this should be so?

A. Yes; He said that the Tares and Wheat must grow together till the Harvest: the Wise and Foolish Virgins wait together till the Bridegroom comes.

Q. What great inward evils result from the Schisms of our time?

A. They hinder the manifestation of the Holy Ghost, Who is the Source of goodness and truth in the world.

Q. And what great outward evils result from these schisms?

A. The authority of the Church is not respected, and her power as a Missionary Body is damaged.

Q. What can we do as individuals to heal the schisms of the Church?

A. We can keep the Faith ourselves, pray God to heal our schisms, and humble ourselves for our sins.

Q. How should we act towards those who are not members of the Catholic Church?

A. We should be kind to them, pray for them, and try to persuade them by our lives rather than by many words.

Q. Shall the gates of Hell ever prevail against the Church?

A. No; our Saviour has promised: "I am with you alway, even to the end of the world" (Matt. xxviii. 20).

PART 2.—HISTORY OF THE CHURCH CATHOLIC.

Q. You said that the Patriarchal and the Jewish went before the Christian Church; has God, then, changed his mind, or tried experiments?

A. No; the growth of the Church from the beginning of the world has been according to one plan.

Q. How were the Patriarchal and the Jewish related to the Christian Church?

A. They *looked forward* to Christ by faith: we *live in* Christ by faith.

Q. And how else were these Churches related to the Christian Church?

A. The first Christians were Jews; and the Gentiles were converted by Jewish Christians.

Q. In what part of the New Testament do we learn these facts?

A. In the Book of the Acts of the Apostles, and also in the Apostolic Epistles.

Q. And where else do we learn how the Christian Church grew and spread?

A. In the histories and other writings of the early Christians.

Q. What do we call those of the early Christians who wrote about the Church?

A. The Fathers of the Church.

Q. Mention a few of these great and holy men?

A. SS. Ignatius, Polycarp, Irenæus, Cyprian, Athanasius, Chrysostom, Ambrose, Augustine.

Q. What did the early Christians have to endure?

A. Persecution.

Q. What were they called who merely *suffered* in persecution for Christ?

A. Confessors.

Q. What were they called who *died* in persecution for Christ?

A. Martyrs.

Q. What did the power of the Church to bear persecution prove?

A. It proved that the Church came from God.

Q. How so?

A. Because the world had power and malice enough to destroy the Church, had it been merely of man.

Q. When did the Church cease to be persecuted?

A. When the Roman Emperor became a Christian.

Q. Who was the first Christian Emperor of Rome?
A. The Emperor Constantine, A.D. 312.
Q. When the Doctrine of the Church was misunderstood or corrupted, what was done?
A. General Councils of the Church were called to settle the difficulty.
Q. How many of these General Councils were there?
A. Six.
Q. Name the six General Councils.
A. Nice, 1st Constantinople, Ephesus, Chalcedon, 2d Constantinople, 3d Constantinople.
Q. Give the dates of the first and last of these Councils.
A. Council of Nice, A.D. 325. 3d Council of Constantinople, A.D. 680.
Q. Which of these councils were the most important?
A. The first four Councils.
Q. Is the authority of these General Councils acknowledged by the whole Church to-day?
A. Yes; by each and every branch of the Catholic Church to-day.
Q. Why should we specially remember the Council of Nice?
A. Because it gave us the Nicene Creed.

Q. How long ago was the Catholic Church founded?

A. More than 1,800 years ago.
Q. By whom was the Church founded?
A. By Christ and His Apostles.
B. Where was the Catholic Church founded?
A. In Jerusalem, as told in the Acts of the Apostles.
Q. What did the Apostles soon begin to do?
A. They went forth as Missionaries to convert the whole world to Christ.
Q. Where did these Missionaries start from?
A. From Jerusalem.
Q. What Church, then, was properly the Mother of all the Catholic Churches?
A. The Church of Jerusalem was the Mother Church.
Q. You said that the Apostles went forth into all lands; which are the four quarters of the globe?
A. Europe, Asia, Africa, and America.
Q. How many of these were known in the Apostles' time?
A. Only three: Europe, Asia, and Africa.
Q. Why, then, did not the Apostles plant the Church in America?
A. Because America had not yet been discovered.
Q. But can a Society like the Christian Church spread into many lands and yet be but one?
A. Yes; if the Churches in the different lands all go by one rule.
Q. Which are the three chief branches of the

Catholic Church throughout the world to-day?

A. The Church of Rome, the Greek or Eastern Church, and the Anglican or English Church.

Q. To which of these three great branches of the Catholic Church does our Church in America belong?

A. Our Church belongs to the Anglican Branch of the Catholic Church.

Q. Are these three branches of the Catholic Church in communion with each other?

A. They used to be; unhappily they are not so now.

Q. When did the Roman and the Greek Church separate?

A. At the Great Schism of the East and West, A.D. 1054.

Q. When did the Anglican and the Roman Church separate?

A. At the English Reformation, A.D. 1532.

Q. In what countries do Christians belong chiefly to the Church of Rome?

A. In Italy and Spain; in the greater part of Ireland, Poland, Austria, and France; and in portions of Germany, Switzerland, and South America. Large numbers of Roman Catholics have also immigrated to North America.

Q. In what countries do Christians belong chiefly to the Greek Church?

A. In Russia, Greece, parts of Austria and Palestine, and other countries.

Q. In what countries do Christians belong chiefly to the Anglican Church?

A. In England, parts of Ireland, Scotland, America, India, Africa, Australia, and the Islands of the Seas.

Q. What are the relative numbers of these three branches of the Catholic Church?

A. The Roman Church about 170 millions of members; the Greek Church about 75 millions; the Anglican Church upwards of 20 millions.

Q. Is not, then, our Anglican Branch smaller than the other two chief branches of the Catholic Church?

A. Yes; but in the history of the Jewish Church, it was the smaller branch of Judah, rather than the larger one of Israel, which was most blest at last.

Q. You said that there were many Protestant religious bodies around us whose members were also baptised into the Christian Church. What do you call them?

A. The Protestant Sects, or the Sectarian Bodies.

Q. Why are they so called?

A. From a Latin word "to cut off"; they have cut themselves off from the full fellowship of the Catholic Church.

Q. How have they thus cut themselves off?

A. By abandoning the Catholic Ministry, Sacraments, and Liturgy, often also the Catholic Creed.

Q. But do not some of these sects hold a great deal of Christian truth?

A. Yes; they brought this truth with them from the Catholic Church, and have kept it.

Q. Have all the sects been equally steadfast in Christian truth?

A. No; some of them have lost a great part of the truth that once they had.

Q. Which of these religious bodies have most of the truth of Christ?

A. The Lutherans, Methodists, and Presbyterians.

Q. Have there not been many good and useful men in these and other sects?

A. Yes; they were so true to Christ in many things, one could wish they had been true in all.

Q. And is their error now strictly their own?

A. No; it belongs rather to those who, before them, first left the Catholic Church.

Q. And does not the Catholic Church herself owe much to these bodies which have left her?

A. Yes; they have warned her of her own shortcomings, and forced her to find the reason for her faith.

Q. To which sect does the Catholic Church owe the most?

A. Probably to the Lutherans, who have been eager to study the Bible.

Q. And has not the Catholic Church too her faults and her bad members?

A. Yes indeed; but that is no reason for leaving the Catholic Church.

Q. Why not?

A. Because Christ Himself foretold that it should be so, and yet He bade men to stay in the Church.

Q. Of all professing Christians, what proportion belong to the Catholic Church in some one or other of its Branches?

A. About four-fifths.

Q. What proportion, then, belong to the Christian sects, who deny the Apostolic Ministry?

A. Only about one-fifth.

Q. From what branches of the Catholic Church have these sects chiefly come?

A. In Germany, France, Switzerland, Holland, Denmark, and Sweden, from the Roman Church; in Great Britain from the Anglican Church.

Q. Mention some of these sectarian bodies?

A. The. Presbyterians, Baptists, Congregationalists, Unitarians, Methodists, etc.

Q. But do not some of these independent churches or sects, do much good, and obey Christ in many things?

A. Yes; but this does not prove them right in the matter of Church Government. It is safer to obey Christ in *all* things.

Q. By whom, then, were sects founded?

A. By erring men, not by Jesus Christ.

Q. How long ago were they founded?

A. Most of them were founded but a short time ago.

Q. How is it that in America all branches of the Catholic Church and all sorts of sectarians are found side by side?

A. Because people have emigrated to America from all parts of the world.

Q. Who alone is the Healer of Schism?

A. God Himself.

Q. Where in the Prayer Book do we specially pray for Unity in the Church?

A. In the Prayer for the whole State of Christ's Church Militant, in the Communion Office.

Q. Even now, in spite of their differences, in what respects are the various Branches of the Catholic Church still one?

A. Each and all have the Apostolic Creed and Ministry and Sacraments, and an Apostolic Liturgy; and all set forth the Bible as the Word of God.

PART 3.—HISTORY OF THE CHURCH OF ENGLAND.

Q. How early did Christian Missionaries go to Britain?

A. Certainly in the age next after the Apostles: possibly S. Paul himself went there.

Q. And has there been a Branch of the Catholic Church there ever since?

A. Yes; in unbroken succession from the Apostles.

Q. Had the chief Bishop of one local or national church, like that of Rome, authority over another national church, like that of England?

A. No; the General Councils of Nice and Constantinople made a rule expressly against this.

Q. Has, then, the Church of Rome, or the Bishop of Rome, authority over the Church of England now?

A. No; even as the Archbishop of Canterbury, in his turn, has no authority over the Church of Rome.*

Q. Is there, then, no visible head of the Church?

A. No; the Head of the Church is Christ Himself in Heaven.

Q. But must not a visible body, like the Church, have also a visible head?

A, No; even now but a part of the Church is visible on earth; most of the Church is invisible, in Paradise (Heb. xii. 22, 23).

Q. How long was the Church of England in

* It is not here a question of precedence, but of authority and direct jurisdiction.

fact independent of the other Branches of the Catholic Church?

A. For more than 500 years.

Q. After this what foreign Bishop of the Catholic Church tried to rule the Church of England.

A. The Pope, or Bishop of Rome.

Q. Did the Pope succeed at once in subjecting the English Church to himself?

A. No; not till after the Norman Conquest, A.D. 1066.

Q. When did the English Church assert once more her independence of the Pope?

A. At the English Reformation, A.D. 1532.

Q. Was a new Church set up at this Reformation?

A. No; the old Church, set up in the age of the Apostles, was reformed, not destroyed.

Q. In this Reformation did the Church of England aim to cut loose from the Catholic Church?

A. No; the aim was to throw off the unlawful yoke of a foreign Bishop of the Catholic Church.

Q. Did the Church of England succeed in this?

A. Yes; she threw off the yoke of the Pope of Rome.

Q. And did the Church of England remain,

just as before, a true Branch of the Catholic Church?

A. Yes; she kept the same Creed, Ministry, and Sacraments; and many of the ancient customs.

Q. What, then, did she "reform"?

A. The false views and superstitious practices which the Church of Rome had brought upon her.

Q. What is the Rule of Faith in the Church of England and our own?

A. Holy Scripture as interpreted by Catholic consent.

Q. What direction did she give to her clergy?

A. She made the following order: "Preachers shall conduct themselves modestly and soberly in every relation of life. And, first of all, and especially, they shall take heed never to teach the people anything in their sermons as necessary to be held and believed as a part of religion, except what is agreeable to the doctrine of the Old and New Testament and what the Catholic Fathers and Ancient Bishops collected from the same." *

Q. And has she not since restored some of the old and useful customs that she let go at the Reformation?

* See Bishop A. Sparrow's "Collection of Articles," London, 1675, p. 238; Liber quorundam Canonum, Anno 1571. *De Concionatoribus.*

A. Yes; specially within the last hundred years.

Q. Is there not now a movement for reform in the Church of Rome also?

A. Yes; the Old-Catholic movement.

Q. Has the Anglican Church, then, no faults?

A. She has many faults; but God has been pleased to keep her purer than any other branch of the Catholic Church.

Q. What mark of special favour has God showed the Anglican Church during the last hundred years?

A. No other branch of the Catholic Church has retained such a hold over men of intellect and culture.

Q. And what other mark of favour has God showed our Church of late?

A. No other branch of the Church has been so successful in Missionary Work.

PART 4.—HISTORY OF THE PROTESTANT EPISCOPAL CHURCH.

Q. How are the members of the Protestant Episcopal Church in the United States of America united with the Catholic Church?

A. Through the Church of England, with which we are in communion.

Q. What, therefore, are the Church of England and the Protestant Episcopal Church together called?

A. The Anglican Communion.

Q. Why is our Church called Protestant?

A. Specially because she protests against the errors of another branch of the Catholic Church, i. e., the Church of Rome.*

Q. Does not our Church protest also against other errors?

A. Yes; e. g., against the errors of the Protestant Sects.

Q. Why is our Church called Episcopal?

A. To mark her oneness with the Apostolic Ministry of the Catholic Church.

Q. Are, then, the Church of Rome and the Greek Church also Episcopal?

A. Yes; they too are governed by Bishops in Apostolic Succession.

Q. Are the sectarian religious bodies also Episcopal?

A. No; they have cut loose from the Bishops of Apostolic Succession.

Q. How was our Church planted in this country?

A. By the Church of England, which sent Missionaries hither.

Q. When was our Church thus planted?

A. Before the American Revolution, when our country was an English colony.

Q. When was the Church of England first established on American shores?

A. At Jamestown, in Virginia, A.D. 1609.

---

* See Littledale's *Plain Reasons against joining the Church of Rome.*

Q. What Bishop of England had charge of our Church before the Revolution?
A. The Bishop of London.
Q. Did the American Revolution destroy the Church in this country?
A. No; it only changed the civil government, and made our Church independent of the care of the Church of England.
Q. And what followed?
A. Our Church got Bishops of her own, and began to govern herself.
Q. Was the Apostolic Succession of our Bishops broken.*
A. By no means, for our first Bishops were Priests who went over to England and were there consecrated by Scotch and English Bishops.
Q. What has been done to make the Succession sure?
A. It is the rule that a Bishop must be consecrated, not by one, but by three Bishops.
Q. Is the Succession, then, like a simple chain, so that if one link break the Succession is gone?
A. No; the Succession is rather like that of the meshes of a large net.

* See the list of the Bishops of the Church from the earliest times, given in the "Church Almanac."

Q. Through what three main lines do our American Bishops derive their Succession from the Apostles?

A. 1. Through the Ancient British Church. 2. Through the Irish Church. 3. Through the Roman Church.

Q. Who was our first Bishop?

A. Bishop Seabury, of Connecticut, who was consecrated at Aberdeen, in Scotland, A.D. 1784.

Q. What other Bishops were also consecrated soon after in England?

A. Bishop White, of Pennsylvania, Bishop Provoost of New York, and Bishop Madison of Virginia.

Q. What did these Bishops proceed to do?

A. They made other Bishops, and continued the Apostolic Succession in America.

Q. How far does our branch of the Church extend to-day?

A. Into every State and Territory of the United States from the Atlantic to the Pacific.

Q. And are we not also doing a Foreign Missionary Work?

A. Yes; we have Missionary Bishops and Churches in foreign lands.

Q. How many Bishops had we in the United States in the year 1880.

A. 63 Bishops, and more than 3,300 other clergy.

Q. How does the Protestant Episcopal Church meet in council?

A. In the General Convention, once every three years.

Q. What is the name of that part of the Church which a single Bishop governs?

A. A Diocese.

Q. How do the clergy and laity of the single Dioceses meet in council?

A. In the Diocesan Councils, once a year.

Q. What would seem to be the mission of the Protestant Episcopal Church in the United States?

A. To give a common basis of Catholic Unity for the various religious bodies around us.

Q. How is our Church specially likely to do this?

A. By being, on the one side, in sympathy with American Institutions, and, on the other side, true to the Ancient Faith and the Discipline of the Holy Catholic Church throughout the world.

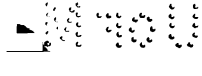
PART 5.—HISTORY OF THE BOOK OF COMMON PRAYER.

Q. What is the name of the Prayer Book on the title page?

A. The Book of Common Prayer.

Q. Why is it so called?

A. 1. Because it is a book of public prayers, not of private devotions. 2. Because it is for the use of both ministers and



people, not of ministers alone. 3. Because it is suited to the religious wants of all.

Q. Were forms of Common Prayer used in the Jewish Church?

A. Yes, and our Lord Himself sanctioned them by His own use when on earth.

Q. What part of our Prayer Book was certainly used by the Jews and by Christ Himself?

A. The Psalter, or Book of Psalms.

Q. Were forms of Common Prayer used in the Early Christian Church?

A. Yes, from the very first.

Q. What form was earliest in common use?

A. The Service for the Holy Communion, called the Divine Liturgy.

Q. Why was this the first form of Common Prayer?

A. Because the Holy Communion was always considered the chief service of the Church.

Q. Have any of these Early Liturgies come down to us?

A. Yes, the Four Great Liturgies of the Early Church have all come down to us.

Q. What are their names?

A. 1. The Oriental, of S. James. 2. The Alexandrian, of S. Mark. 3. The Gallican, of S. John. 4. The Roman, of S. Peter.

Q. When the Church of Rome began, in 596 A.D., to usurp power in the British Church, what Liturgy had already been long in use there?

A. The Gallican Liturgy.*

Q. What other services of Common Prayer grew up beside the service for Holy Communion?

A. The services of the Seven Hours.

Q. What were these divisions of the day meant to commemorate?

A. The chief events of our Lord's Passion.

Q. Can you say the old rhyme which marks this meaning of the Seven Hours

A. At *Matins* bound, at Prime reviled,
Condemned to death at *Tierce*,
Nailed to the Cross at *Sext*, at *Nones*
His blessed Side they pierce.

They take Him down at *Vesper* tide,
In grave at *Compline* lay:
Who thenceforth bids His Church observe.
Her sevenfold hours alway.

Q. How were these Services of the Hours used?

A. At first, probably as household devotions.

Q. When were they first used regularly?

A. By the monks and nuns in the monasteries, in all branches of the Catholic Church.†

---

* See Smith's Dict. Christ. Antiq.; Blunt's Dict. Doctr. and Histor. Theol., Art. *Liturgy*; also Blunt's Annotated P. B., pp. 144–151, Edit., 1866.

† See Smith's Dict. Christ. Antiq., Art., *Hours of Prayer*.

Q. How far back can this use of them be traced?

A. Certainly as far back as the Fourth Century, when they are alluded to by S. Basil and others.

Q. When the Prayer Book was printed at the English Reformation, what was done with these Services of the Hours?

A. They were shortened and made into the form of Daily Morning and Evening Prayer.

Q. And is the Prayer Book Office of Holy Communion identical in substance with the Early Liturgies?

A. Yes; it is the same in substance as the Liturgies used in the Early Church.

Q. And do the Offices of Holy Communion used to-day by the Greek and the Roman Church agree with ours?

A. Yes, in the main.

Q. What, then, can you say, of our Book of Common Prayer?

A. There is hardly a part of it which cannot be traced to the early days of the undivided Church.

Q. Is not this a great comfort?

A. Yes; it helps us to realise the Communion of Saints.

Q. And is the Prayer Book of the Protestant Episcopal Church in America the same as the Prayer Book of the Church of England?

A. Yes; with a few slight changes.
Q. Up to what time was the English Prayer Book used in this country?
A. Until the Revolutionary War.
Q. And why were a few changes made in it then?
A. Chiefly that our Prayer Book might be suitable for the Church in the United States.
Q. In what year was this done?
A. A.D. 1789.
Q. Has the American Prayer Book been also translated into other tongues?
A. Yes; for the Indians, Chinese, Africans, Germans, and others.

Q. What is the use of a Book of Common Prayer?
A. It enables the whole congregation to join with the Minister in the service.
Q. Has it another advantage?
A. Yes; the Prayer Book renders it unnecessary for the Minister to use his own words, and it makes public worship orderly.
Q. Why is this an advantage?
A. Because else the congregation would not know what the Minister was going to pray for, and his prayers might not be always right and good.
Q. Are there not other uses still for a Book of Common Prayer?

A. Yes; 1. The prayers are better than what any one man could compose. 2. They enable us to pray in spirit with those who are far away. 3. They help to teach and keep among us sound doctrine.

Q. Do not many ministers even among the Sects use some of these prayers at their services?

A. Yes; sometimes they use whole offices from the Prayer Book, specially those for Marriage and Burial.

Note A.

On Redemption from Sin. Cp. above, p. 9.

"We mean by 'satisfaction' the price which Christ paid to redeem mankind from sin and the punishment of eternal death thereunto due. . . . By sin man was principally bound to God, as relates to punishment, because he had principally sinned against God; but he was bound to the devil as a tormentor, to whom he was justly delivered by God's permission; but the price of redemption ought to be paid to the principal, not to the intervening agent, and therefore Christ exhibited His death as the price of our redemption to God the Father for our reconciliation, and not to the devil."—*Durandus in Sent., L. iii., Dist.* 19. *qu.* 2: *quoted in Owen's Introd. to the Study of Dogmatic Theology, pp.* 275, 276, *Edit.* 1858, *Masters, London.*

"This word (Redemption) serves to express the effect of Christ's propitiation, as it regards our relation to the Evil One. It has been said that the Church for a thousand years believed that Christ paid a *ransom* to the Evil One for the deliverance of men. How unfairly this is said will be seen from the extracts given in the Appendix. Still it cannot but be admitted that divines, both ancient and modern—led astray by the etymology of the Greek and Latin words for Redemption—needlessly perplexed the doctrine with the question:—'to whom was the ransom paid?' The simple truth is that the Hebrew words usually rendered by the Greek word λυτροῦσθαι, to redeem, by no means necessarily involve the idea of a ransom paid to any one by way

of compensation. When God *redeemed* His people from Egypt, there was no *compensation* paid either to the Egyptian bondmaster or to the Destroying Angel, nor yet to God. And yet there was clearly the interposition of a λύτρον as a *condition* of the deliverance. God claimed as His own the *life*, or *soul*, or *blood* of those whom He delivered. And God required the blood of the Lamb as an acknowledgment of this. We see from this how inadequate, and how misleading, is the English word *ransom* as a translation of λύτρον. For our notion of a 'ransom' is a compensation *paid* by the redeemer to some one else; whereas in the redemption from Egypt the λύτρον was *claimed* by the Redeemer as due to Himself. Perhaps the only word in our language which at all corresponds to λύτρον—and it need hardly to be said how inadequate it is,—is the word *homage* ('I am thy man'),—a perpetual acknowledgment on the altar that the life and liberty they had received from God must be surrendered back to God.

"This redemption of Israel from Egypt was a type of the redemption of mankind from bondage to the Evil One. And as in the case of Israel, so in the case of mankind, God required as the condition the homage of this self-surrender. And as Israel, so mankind were unable to fulfil the condition. What then? As in the case of Israel God gave them the blood on the altar to make atonement for the soul [Lev. xvii. 11], so in the case of mankind God gave the Blood of Christ upon the Cross to make an atonement for our soul;—'a ransom' [S. Matt. xx. 28; S. Mark x. 45], for we cannot avoid using the word, 'a ransom' inasmuch as it was the necessary condition of our deliverance from the bondage of Satan,—but not for one moment in the sense of being a compensation either to Satan or to the Father, but simply that *expiation of sin*, that *dying unto sin*, which (as we have seen) the eternal law of holiness required. Thus the idea of *Redemp-*

tion, as well as the idea of *Reconciliation*, has its root in the deeper mystery of the *Propitiation*."

Norris, Rudiments of Theology, pp. 65–67, *Edit.* 1876, *Rivingtons, London. Cp. pp.* 49, 301.

Note B.

On Justification and Sanctification. Cp. above pp. 19, 43.

"Two senses have been assigned to this word (Justification), both of which are sanctioned by the usage of Holy Scripture. *First*, to declare righteous by acquitting or absolving in a legal sense from the charge of sin, which is called imputative or forensic justification [cp. Rom. iii. 22–25; iv. 3, 6, 8; Phil. iii. 9]. *Secondly*, to pronounce a man righteous as designating his real state or condition, when so made by the gifts of grace, which is termed inherent righteousness [cp. S. Lu. xviii. 14; 1 Cor. iv. 4; Rev. xxii. 11; Ps. cvi. 31; Dan. xii. 3; Ezek. xviii. 9], being declarative of a real, though imperfect, righteousness in the person justified. But the dispute concerning the proper meaning of δικαιω in Scripture, whether forensic, or declaring and founded on a real fact or truth, becomes, on looking at its general teaching, a mere logomachy, since we are especially told that God will not 'justify the wicked,' and that 'he that doeth righteousness is righteous' [Exod. xxiii. 7; 1 Jno. iii. 7; Rom. ii. 13].

"Justification in baptism is not merely extrinsic, or the imputed righteousness of another, but the real bestowment of righteousness through the gifts of grace. Thus, when God justifies, He sanctifies. The gift of regeneration necessarily implies our sanctification, or renewal unto holiness.

"The next inquiry is, by what means we continue in a state of justification. The reply is, by faith and good works. 'The just,' S. Paul says, 'shall live by faith" [Heb. x. 38]; and he speaks to the Thessalonians of God 'fulfilling the work of faith with power' [2 Thess. i. 11]. But we must carefully notice what is often meant in Scripture, and especially in S. Paul's writings, by faith. The word properly or originally means belief, or an intellectual assent to the truths of the Gospel. But the word is used in a widely different sense when faith is spoken of as justifying or preserving us in a state of justification. Its true and primary meaning of an assent of the understanding is not lost, but transformed into a confiding affection of the heart. Thus justification by a mere act of faith is impossible. After baptism we are justified by faith and works, by a righteousness, that is, which is really our own, and inherent in us, though wrought out by God's grace." —*Blunt, Dict. Doctr. and Histor. Theol., Art. Justification. See the entire article, with the references to Holy Scripture, the Fathers, and Bishop Bull.*

"The point was contested between the Reformers and their opponents, whether the word (Justification) meant a change in God, or a change in man; whether it meant *an accounting just* on God's part, or *a becoming just* on man's part. May not the solution be that the idea of *justification*, like the idea of *reconciliation*, is a *reciprocal idea*, involving both sides of one and the same truth? For what is this truth? That in the Gospel there is revealed a righteousness of God—a righteousness not of man's making, but of God's giving. And what is the essential meaning of this word righteousness? It is a *right relation* between God and man. Man had no power to put himself into this 'right relation' to God. Christ did it. It was the gift of God. The man who, by God's grace, is restored to this 'right

relation' to God, is said to be justified. And God's act in restoring man to this 'right relation' is termed *justification*."—*Norris, ut supra, pp.* 63–64.

"The Reformers complain that S. Augustine confuses *Sanctification* and *Justification*. He does not confuse them. By *Justification* he means an act of Divine mercy, and therefore something perfect; by *Sanctification*, a work of human attainment, and therefore something ever imperfect in this world. Sanctification delivers from sin, Justification from the guilt of sin. The two are therefore in his view distinct, but inseparable; and we owe both to Christ's death. . . . God's grace will so assist our feeble strength in this conflict, that though there may not be a death of sin, yet a dying unto sin there will be, and this God will accept as sufficient for Christ's sake. The Sanctification imperfect, but the Justification perfect."—*Ibid, Appendix, p.* 297–298.

"Sanctification is the progressive renewal of body and soul, by which those who are born unholy are made holy. It begins in Holy Baptism, when the 'children of wrath' are 'called to be saints'; its development is effected by the work of the Holy Spirit, coöperating with their will [Rom. xv. 16; 2 Cor. vii. 1; 1 Thess. iv. 3, 4; 1 Pet. i. 15]; and its completion is the final degree of holiness, by which they are 'meet to be partakers of the inheritance of the saints in light.'"

"Thus Sanctification is the spiritual process by which a fallen man becomes a saint. In its first stage it is contemporary with Justification, the two being, in fact, only two different phases of the same thing: the one phase, justification, representing the relation between the renewed person and Him by Whom he is renewed; the other, sanctification, representing the condition or nature of the person

renewed. The first stage of sanctification, therefore, the renewal of our fallen nature by baptismal regeneration, may be identified with the *state* of *justification*, as distinguished from the *relation* of justification. . . . This first stage of the process of sanctification, like all other stages, is entirely effected by the grace of God, but in the case of infants it does not require the coöperation of the person to be sanctified. In all subsequent stages, however, the grace of God can be received and retained only by the coöperation in will and deed of the person to be sanctified; and hence the sanctification of all responsible persons is associated with faith, by which the grace of God is received, and with good works, which are the fruit of that grace and the evidence of sanctification."—*Blunt, ut supra, Art. Sanctification.*

Note C.

THE PURPOSE OF THE INCARNATION.

It is not intended, by the last answer on p. 13, to deny the Scotist teaching that the Son of God would have been made Man, whether man had sinned or no. But, given the fact of the Fall, the above answer is exact and can hardly be too often insisted on, in view of much that is now said to the effect that the great end of the Incarnation was to furnish man with an ideal, and to present humanity in its highest stage of development. Christ said, indeed, "I am come that they might have life" (S. Jno. x, 10); but the very next verse shows that, because He would give them life. He came expressly to die. (*Cp. also Ibid xii, 23-33; and see Newman University Sermons, Serm. ii., p.* 17, *edit.* 1844.)

The difference between the Scotist and Thomist

teaching on the Incarnation as independent, or not, of the Fall, is thus clearly stated by F. W. Faber: —"The Scotist School of theologians teach that the Second Person of the Most Holy Trinity would have been incarnate even if Adam had never sinned, and that the Incarnation was already involved in the very fact of Creation. For if God created creatures in order to raise them toward Himself, He would unite Himself to them in the closest possible way; and that way, it now appears, is by the Hypostatic union, the assumption of a created nature to an uncreated Person. On this hypothesis Jesus would have taken a glorious and impassible Humanity, and His 'delights would have been among the children of men.' Sin and the fall gave to the Incarnation its remedial character, with the passible humanity, the mysteries of the thirty-three years, and all the pathetic circumstances of our redemption. The Thomist school of theologians hold, though not unanimously, that if Adam had not sinned, our Lord would not have been incarnate, and that His coming was simply remedial, an outpouring of God's mercy to hinder the utter desolation which Adam's fall must otherwise inevitably cause."—"*Thoughts on Great Mysteries*," *selected by J. S. Purdy, D.D., pp.* 75–76, *T. Whittaker*, 1880.

Note D.

ON THE DEVOTIONAL USE OF HOLY SCRIPTURE.

"There are two things which I do most earnestly recommend to you, as you hope to benefit yourself or others by reading the Holy Scriptures. The first, that you always implore the assistance of that

Spirit by Which they were written for the true understanding of them; and the second, that you apply every Scripture as spoken to yourself. This is the very Word of God. This is His command to me. It is what He requires of me. This, by the Grace of God, I will observe."—*Bishop Wilson*, "*Instructions for an Academic Youth*," *Works, Oxford Edit.*, 1863, *p.* 178.

No better help to the right devotional use of Holy Scripture can be found than the volume recently published by E. P. Dutton & Co., New York, entitled "Practical Reflections on every verse of the Holy Gospels by a Clergyman." The second Edition contains a preface by Dr. Liddon, from which the following weighty words are taken:—

"Of late years the practical and devotional use of Holy Scripture has, it is to be feared, been thrown somewhat into the background, and with regretable effects upon the lives of Christians. This misfortune is probably due to two causes in particular, among others. It is due, first of all, to the large and indiscriminate use of other devotional books which is made by good Church people at the present day. There is no question as to the value of such works as the 'Imitation of Christ,' or the 'Spiritual Combat,' or 'Taylor's Holy Living and Dying.' Masterpieces like these will always be prized by serious Christians; and they have had no inconsiderable share in promoting the revival of spiritual life in our own age. But a great many Christians now-a-days appear to be willing to make friends with any devotional book that falls in their way; and to attempt to consult fugitively, for they cannot possibly use, a whole devotional library. If two or three well-chosen books are constantly read, concurrently with and in subordination to Holy Scripture, they may do much to guide and quicken those spiritual instincts by the exercise of which Scripture itself is most fruitfully studied. But

when that throne of honour, which in the Christian oratory, as in the Christian library, belongs to the Bible, is occupied by some other spiritual work, of whatever eminence, an impoverishment of Christian thought and life cannot but follow.

"The evil complained of is due, secondly, to the almost exclusively *critical* character of modern studies in Holy Scripture. Such studies are in themselves far too valuable to be even indirectly disparaged. And indeed when criticism is negative and destructive, it often incidentally, and in spite of itself, throws light upon the meaning of the Bible, . . . but it does not by itself enable us to make the highest use that we can make of Holy Scripture. . . . It checks mistakes in a devotional use of Scripture; but to use Scripture devotionally we must place ourselves under the guidance of some mind that lives and moves in a higher sphere than that of literature . . . This volume represents an endeavour, not to impart critical knowledge, but to stimulate religious thought; such thought as the Sacred Text is meant to beget and to encourage; such thought as tends to promote self-knowledge, the love of God and of man, and all that is meant by practical religion."

INDEX.

The figures refer to the pages.

A.

Absolution, 33–35, 54.
Acts of the Apostles, Book of the, 82.
Adam, 7; the First, 32, 46.
Adam, the Second, 46.
Advent, Season of, 24. Christ's Second, 24.
American Church, the, 85, 94–103; Vocation of the, 98.
American Revolution, the, 95, 96, 102.
Anglican Church, the, 86–96, 101, 102.
Apostles, who they were, 5, 76–78, 85; Descent of H. Ghost on the, 25.
Apostles' Creed, the, 3–5; the 12 Articles of, 5–38.
Apostolic Ministry, 76–81, 87–90.
Apostolic Succession, see Apostolic Ministry.
Ascension, 20–22.
Ascension Day, 21.
Atonement, the, 8–9, 13, 15; and see Note A, p. 105.

B.

Baptism, Holy, 19, 26, 28, 31, 45, 46–49, 67. Infant, 46, 48.
Beatitudes, the Eight, 72.
Bethlehem, 12.

Bible, 3, 26; Reading of the, 73, and see Note D, p. 111.
Bishop, Office of a, 53–54, 78–79, 91.
Bishops, first American, 96–97.
Branches of the Catholic Church, 85–90.
Burial of Christ, 16.

C.

Catholic, meaning of word, 28.
Catholic Church, see Church Catholic.
Charity, 55; two parts of, 63.
"Change of heart," 47–48.
Christ, meaning of word, 9; why we trust Him, 4–5; Nature and Office of, 9–10.
Christians, the Early, 82–85.
Christmas Day, 13.
Church, why we believe the, 4; when and by whom formed, 75–77; kept Bible and Creed, 3; when we join the, 67; why we obey the, 64; chief service of the, 51–52, 99; Constitution and Government of the, 75–82, 91; the American, 94–103; the Anglican, 86, 90–96; the Greek, 86, 87, 90; three States of the, 29.
Church Catholic, definition of the, 26, 76; marks of the, 27, 90; branches of the, 85–87; basis of the, 76; object of the, 30, 76; unity of the, 27, 29, 77.
Church Militant, Expectant, Triumphant, 29, 30, 81.
Churches before the Christian, 75; Independent, 77, 79–81; National, pp. 91, 92.
Clergy, the, 78, 79.
Commandments, the Ten, 55–63; of the Church, 64–66.
Common Prayer, 41, 98–99, 102; Book of, 64, 80, 98–103.
Communion of Saints, 29–30, 41, 65, 90, 103.
Confession, 31, 32–35, 54, 66, 74.
Confessors, 83.
Confirmation, 26, 54, 67, 79.
Contrition, 31, 32, 33.
Conversion, 26, 47–48.

Councils, Diocesan, 98; General, 84.
Creation, 1, 7; of man, 1, 7.
Creed, Apostles', see Apostles; Origin of Name, 4: why we believe the, 4.
Cross, taking up the, 71–2.
Crucifixion of Christ, 14–15.

D.

Damnation, 23, 37.
Deacon, Office of, 28, 54, 78.
Dead, Prayers for the, 30.
Death, defined, 16; of Christ, 10; of man, 1, 16; Eternal, 37.
Degrees of Rewards and Punishments, 38.
Denial of self, 65, 72, 73.
Despair, 39.
Devil, the, 10, 14, 18, 23, 57, 68–69; and see Note A, p. 105.
Diocese, 98.
Diocesan Councils, 98.

E.

Easter, 20.
Eden, 7.
England, Church of, 86, 87, 89, 90–94, 96, 97, 100–101.
English Reformation, 86, 92–93, 101.
Episcopal Government, 78, 80, 95.
Epistles of N. T., 82.
Eternal Death, 37.
Eternal Life, 37.
Eucharist, defined, 49; Holy, see Holy Communion.
Eve, 7.
Evil, 30, 68.
Examination of self, 33, 66, 74.
Example, setting an, 60, 74.

F.

Fall of man, 32, 44, 46.
Faith, 2; two senses of the word, 4; and see Note B, p. 107.
Fast Days, 65.
Fasting, 65–66.
Fathers of the Church, 83.
Forgiveness, 30–32, 33, 40, 54, 64.
Forty Days, the Great, 20, 76.
Future Punishment, 38.

G.

Grace, defined, 39; 19, 21, 31, 38, 43, 44, 47, 48, 53; at meals, 73.
General Convention, the, 98.
General Councils, the, 84.
God, Nature of, 2, 5–7; how He helps man, 1; Right Hand of, 20.
Good Friday, 16.
Gospel, the, 4.
Greek Church, 86, 87, 90.

H.

Hades, 16–17.
Happiness, degrees of future, 38.
Head of the Church, 26–7, 91.
Heaven, 17, 20–21.
Hell, 16–18, 23, 31; 2 senses of term, 16; Christ's Descent into, 16–18.
Heresy, 27.
Holy Communion, 10, 12, 19, 21–22, 26, 39, 42–46, 49–52, 53, 54, 59, 65, 66, 68, 80, 99, 101.
Holy Days, 58, 59, 64–65.
Holy Ghost, Nature and office of, 3, 6, 24–26, 28, 33, 48; works of, 11, 22, 26, 28, 30, 33, 48, 50, 52, 81; resisting the, 67, 70.

Holy Orders, 26, 28, 33–35, 52, 53–54, 77–81, 87, 93, 95–97.
Holy Thursday, 21.
Holy Spirit, see Holy Ghost.
Hope, 1, 18, 20, 37, 38, 39.
Hours, the Canonical, 100–101.

I.

Imitation of Christ, 65, 69, 71–72.
Incarnation, meaning of term, 8, 42; reasons for, 12, 13, 15, 41, 42, 43, 46–48, 76; 110, Note C; mystery of the, 2, 8, 11, 51; Basis of the Catholic Church, 76; how applied, 33, 43, 45.
Intercession of Christ, 9–10, 21, 50.

J.

Jerusalem, Church of, 20, 76, 82, 85.
Jesus, meaning of name, 8; how He suffered, 13–15; Why He suffered, 12, 15; see Christ.
Jews, Church of the, 75, 82.
Joseph, Saint, 12.
Judgment Day, 21–24.
Justification, 19; and see Note B, p. 107.

L.

Laity, the, 78, 79.
Last Things, the Four, 72.
Last Thoughts at night, 75.
Life Everlasting, 37.
Life, the Christian, 67–72.
Liturgies, the Early, 90, 99–101.
Liturgy, the Divine, 99.
Lord's Day, 58–59, 65.

Lord's Prayer, 41.
Love of God, 13, 32, 63, 71; how to gain the, 71, 75.
Lutherans, 88.

M.

Man, two parts of, 1; how and why made, 1, 7; the first, 7.
Mary, see Virgin.
Matrimony, 43, 54.
Meals, Grace at, 73.
Means of Grace, 42–46, 48, 50–51, 67, 76.
Mediatorial Kingdom, the, 21.
Meditation, notable subjects for, 72.
Mercy, works of, 63.
Ministry the Christian, see Apostolic Ministry.
Missionary Work, 94, 97.
Mother of Churches, the, 85.
Mysteries, 2, 6, 9, 12, 22, 25, 44, 45, 51; Chief Christian, 2–3.

N.

Neighbour, our, 55.
Nice, Council of, 84.

O.

Old-Catholics, the, 94.
Orders, the lower, 78–79; see Holy Orders.

P.

Paradise, 17, 29, 30.
Patriarchal Church, 75, 82

Persecutions of the Church, 83.
Person of Christ, 6–7.
Persons of the Trinity, 6–7, 24–25.
Petition, 39.
Pontius Pilate, 15.
Pope, the, 91–92.
Prayer, 30, 38–41, 61, 64, 67, 73, 98–103.
Prayer Book, 41, 98–103.
Presumption, 39.
Priest, Office of the Christian, 54, 33–35.
Prophecy of Christ in O. T., 14–15.
Protestant, name defined, 95; see Sects.
Protestant Episcopal Church, 95, 94–103
Punishment, Degrees of Future, 38.

R.

Real Presence, 49, 50–51.
Redemption, Mystery of, 9; and see Note A, p. 105.
Reformation, the, 86, 92–94, 101.
Regeneration, 46, 47; see Baptism.
Repentance, 30–35, 39, 47, 48, 54, 66, 70, 74.
Resurrection of Christ, 18–20; purpose of; 18, 19.
Resurrection of man, 1, 23, 37.
Revolution, the American, 96, 102.
Rites, Sacramental, 42, 52–55.
Rome, Church of, 86, 87, 89, 91, 92–94, 95; Pope of, 91, 92.
Romans, the, 15.
Rule of Faith, the, 93.
Rule of Life, 72–75.

S.

Sabbath, the, 58–59, 65.
Sacraments, defined, 43; number of, 43; nature of, 42–46; object of, 43.